Towards Understanding Taqleed

Part 3

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(May ALLAAH protect him)

Taqleed In the Light of the Qur'aan and Sunnah

BY DR. Sa'eed Ahmad Inaayatullaah

1. Taqleed and other Matters of the Shari'ah in the light of the Qur'aan and Sunnah

2. What is meant by "in the light of the Qur'aan and Sunnah"?

3. Men of knowledge and writers are invited to ponder

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Foreword

All praise is due only to ALLAAH. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom ALLAAH intends to guide. I bear witness that there is no one worthy of worship but ALLAAH, the One who has no partner. I also testify that Hadhrat Muhammad is the faithful servant and the Last Rasul of ALLAAH. May ALLAAH Ta'ala's mercy be on him, his family and his Sahabaah and may He bless them and raise their status.

On the encouragement of Sheikh Abdul Hafeez of Makkah we have translated this useful work which explains the Taqleed issue.

In this booklet many questions are answered such as:-

1. What is meant by "in the light of the Quraan and Sunnah?"
2. Why not follow Sahabaah who were higher in status than the jurists?
3. Why are there only 4 Imaams of fiqh?
4. Why is there no mention of them in the Quraan and Ahaadith?
5. Does Taqleed divide and fragment?
6. Are "sensory perceptions related to sight and hearing?"

7. What is the explanation methodology of the Quraan and Sunnah?

8. What is regarded as in or out of the ambit of the Quraan?

9. Proper usage of Quraanic Aayats?

10. What are the views of notable scholars of Islaam?

11. What is Ijtihaad?

To add towards the understanding of Taqleed we quote from my Teacher Hadhrat Allamah Mufti Saeed Palanpuri – current Sheikhul Hadith of the world renown Darul Uloom Deoband – India states in "The Foundations of Islaam and the necessity of Taqleed" the following:-

"Misunderstanding the meaning of Taqleed:

There is a general confusion in regard to the matter of Taqleed. Many people have the notion that Taqleed means to tie a leash around one's neck and place it into the hand of another so that he may lead you wherever he likes. He may land you in Jannat or Jahannam, your duty as a Muqallid is to blindly follow.

The correct meaning:

Taqleed is from the root word Qallada from Baab Taf'eel. It means 'to place a necklace on someone'. In the Kitabs of Fiqh, you will find the chapter "Qalladal Qaadhi" – 'placing a chain on a judge' (i.e. appointing a judge in this way).

Here it will mean – To place one's reliance on a reliable person and to follow him in Deen.

If the same root is placed on BaabTafa'ul [Taqallud] it will mean placing a leash on one's neck. (As people have been led to believe).

The origin of Taqleed and Taqallud are one but the meanings are different.

Two things are necessary for Taqleed:

1. Reliance (Aqeedat)
2. To follow the person (Ittibaa')

In our case, it would mean to place one's reliance on a certain Imaam and then follow him. This is because they were Imaams with Ilm and Taqwa. We therefore accept their explanations of Deen and follow them in practice.

Taqleed and Ittibaa' – one and the same thing:

By understanding the reality of Taqleed, all this confusion will settle.

The people behind this furor are allergic to the word Taqleed. To them we say: 'Taqleed and Ittibaa' are one and the same thing'. It means to follow or obey.

With the passage of time, terminologies may change. This change of terminology will not change reality.

Changes in terminology only: Tasawwuf, Zuhd and Ihsaan:

Tasawwuf (Sufism) is a technical term. It surfaced in the 5th century. Prior to this it was called Zuhd (abstinence). In

Hadeeth you will find the word 'Ihsaan'. This is the same thing. In Qur'aan you will find the word 'Muhsin'.

In the Hadeethe Jibreel, Rasulullaah was asked: "What is Ihsaan?" He said: "That you worship ALLAAH as if you are seeing Him".

This Ihsaan is the soul of Islaam. This science of Ihsaan is called Tasawwuf. The terms are different, the reality is the same."

We make duaa that ALLAAH Jalla Majdahu grants proper understanding of Deen and Shariat.

A. H. Elias (Mufti)
May ALLAAH be with him.
1430 – 2009.

What is meant by "in the light of the Qur'aan and Sunnah"?

At the very outset, we need to realise that plunging the Muslim Ummah into confusion is no service to them. It holds no benefit for the Deen, shows no loyalty to ALLAAH and His Rasool and conflicts with the teachings of the Qur'aan and the Sunnah. On the contrary, it wastes the thinking ability of the Ummah and casts doubt upon the great history of the Ummah. In fact, it is really an injustice to the Ummah and a crime.

Of course, removing such confusion is truly a service to the Ummah and a noteworthy token of gratitude to the pious predecessors of Islaam since it restores confidence in them and reinforces the bond with them. This is not merely a service to our Deen of moderation and to the Ummah of moderation, but an effort to wipe the dust of doubts and misunderstanding off the beautiful and flawless face of the pure Deen of Islaam. It is with this objective in mind that these few pages have been written. May ALLAAH create the means towards reformation. Aameen.

By the grace of ALLAAH, the administration of the *Roshni* newspaper has always made an effort in the pages of their publication to untangle the riddles that have confused the common people amongst the Ummah. At the same time, they strive to ensure that the efforts of men of knowledge and writers are not wasted, but that they take a new breath of life in this environment of ridicule and degradation. This is especially necessary in today's times when there is an even greater need than before for unity amongst the Ummah.

The challenges from the enemies of Islaam demand a united stand from the Muslim Ummah. The best of Ummahs need to adhere to the path of moderation and, in emulation of their

pious predecessors, they need to respect and honour each other as they make an effort to elevate the image of the Deen of Islaam.

In my opinion, the pages of the *Roshni* have served to unravel many riddles and dispel many myths. May ALLAAH accept the services of this valuable newspaper and may ALLAAH make the men of knowledge and writers of Islaam adopt the mindset of this Deen of self-control so that they may discard all obstinacy, prejudice and bigotry. Aameen.

An article titled "Taqleed in the light of the Qur'aan and Sunnah" was published in the *Roshni* newspaper on the 30th of Dhul Qa'dah and the 7th of Dhul Hijjah 1429 A.H. It was in the edition of the 7th of Dhul Hijjah that a principle was written, which I understand to be a means of dispelling a great deal of confusion based on a lack of knowledge. **In the words of the *Raabita Aalam Islaami*, this confusion, according to the schemes of the enemies of Islaam, starts in the form of questions which gradually plague the minds of people whose minds are resolute.**

Although the principle is not explicitly stated in the Qur'aan and Sunnah, it is a principle that conforms with common sense and will therefore also conform with the teachings of the Qur'aan and Sunnah. We can therefore accept it, as did the writer and all people who think alike. **By applying this principle, we can easily solve all the confusion that has been plaguing us for such a long time.**

To preserve the status of this principle, we shall not state it yet so as to increase the anticipation. We shall start by mentioning the matters of confusion that this principle will seek to dispel. Examples of these are:

- Where is Taqleed mentioned in the Qur'aan and Sunnah?
- The Qur'aan and Sunnah do not state that there will only be four jurists in this Ummah
- Why do we not practise the ways of the Sahabah when they were higher in status than the jurists?
- How can it be said that Taqleed is Waajib (compulsory) when only ALLAAH can declare something to be Fardh, Sunnah, Mustahab, Waajib or Makrooh? What revelation came after Rasulullaah to declare that it is Waajib to follow the jurists?
- Rather than creating unity amongst the Ummah, Taqleed had led to the fragmenting of the Ummah

The other matters of confusion and their replies will be mentioned during the course of the discussion. Now pay close attention to the principle stated in the article. It is a principle that has been written only because it is such a natural fact that one cannot refute it. **The principle is “Sensory perceptions are related to sight and hearing”.**

When man perceives something by means of his senses, this perception is proof enough and he need not seek or demand further substantiation from the Qur'aan and Sunnah. In fact, seeking substantiation for such matters from the Qur'aan and the Sunnah contradicts common sense and the Shari'ah itself. It is like demanding proof to substantiate the existence of true personalities, places and things that have been witnessed by the eyes and ears.

What subject matter does the Qur'aan and Sunnah discuss and how is this discussed? Knowledge of this will make it clear to the Muslim public, the Ulema and men of knowledge and writing when the need arises for proof to be sourced from the

Qur'aan and Sunnah and when it will suffice to rely on one's senses. They will then understand what is meant when it is said that something is established "in the light of the Qur'aan and Sunnah".

While we agree with the author of the article that sensory perceptions have to do with the senses, the ambit of the Qur'aan and Sunnah is so vast that it also includes the sensory perceptions of man. In this manner, nothing in this world falls outside the ambit of the light of the Qur'aan and Sunnah. However, although the Qur'aan and Sunnah includes everything in the world throughout all periods of time as well as man's interaction with these, it is fundamental to understand the manner in which the Qur'aan and Sunnah address issues and what are the subjects they discuss. Whether it is the beliefs, Ibaadaat, social dealings or character traits of man that are being discussed, the manner in which the Qur'aan and Sunnah discuss these encompasses everything that is in existence. Once a person understands all of this, he will easily be able to understand that what is meant when we say that something is established in the light of the Qur'aan and Sunnah.

The first request we therefore make is that we all make an effort to understand what subject matter the Qur'aan and Sunnah seek to discuss. We then need to understand the manner in which the Qur'aan and Sunnah discuss matters. Rather than discussing the mere existence of things perceived through the senses, the Qur'aan and Sunnah discuss man's relationship and interaction with them. The Qur'aan and Sunnah then discuss the status in the Shari'ah of both personalities and places in Islaamic history because of man's relationship with them. This relationship may either be because of a belief or an affinity with the subject. **However, the Qur'aan and Sunnah do not make specific mention of the object together with the specific ruling of the Shari'ah, but it uses general terms and states broad principles.** All men of

knowledge and intelligence will agree that broad and blanket principles apply to all their individual constituents. When people are asked to believe in the Ambiyaa ◦, then the Qur'aan and Sunnah do not specify the names of the individual Ambiyaa ◦ so that it may be understood that failing to believe in any one of them will mean that one does not believe *Risaalah*. **The point in mentioning this is to make it clear that when a specific constituent is not mentioned, this will not exclude it from the general principle.** In fact, it is a given fact that a conclusive proof is needed in order to exclude a constituent from a general rule. It also needs to be noted that no proof is needed to include a constituent into a general rule.

Let us understand this by way of an example. All people who claim to be Ambiyaa ◦ after Rasulullaah are referred to as *Kadhaab* and *Dajjaal*. These are broad terms used for anyone who is audacious enough to claim to be a Nabi. It would now be ridiculous for such a person to demand to know where exactly in the Qur'aan and Sunnah is his name stated and then mentioned that he is a *Kadhaab* and a *Dajjaal*. This would be ridiculous because he would be termed a *Kadhaab* and a *Dajjaal* on account of the general term. Such is the manner in which the Qur'aan and Sunnah express all principles of the Shari'ah so that man may be able to apply them in all applicable situations. In this way, without mentioning specifics, everything falls within the ambit of the Qur'aan and Sunnah. This manner of expression is seen in all the subjects that the Qur'aan discusses.

Another example is the importance of salaah mentioned in the Qur'aan and Sunnah. The broad principle stated is that the salaah is Fardh (obligatory) and a fundamental pillar of Islaam. This automatically includes the Fajr, Zuhr, Asr, Maghrib and Isha salaahs and there will be no need to specifically name every salaah and state that it is also a pillar of Deen.

When the Qur'aan and Sunnah state the virtues of the Sahabah □, this automatically includes all the Sahabah □ without the need to mention the Muhaajireen or the Ansaar or the names of individuals amongst the Sahabah □. In a like manner, the virtues of the Masaajid will include all Masaajid and the virtues of teaching the Qur'aan and Sunnah will apply to all Islaamic universities, Madaaris and centres of Deen where the Qur'aan and Sunnah are taught.

Of course, the Masjid Diraar has been excluded from the general rule of Masaajid by ALLAAH Himself. However, because a specific Islaamic university has not been named does not mean that the university will be excluded from the principle of virtue unless this is stated by the Qur'aan and Sunnah themselves.

The Qur'aan and Sunnah has extolled the virtues and elevated the status of those people who have the knowledge of the Shari'ah, who commentate on the Qur'aan, who compile the Ahadeeth, as well as those jurists who apply their minds to deduce the injunctions of the Shari'ah from the Qur'aan and Sunnah. **Their high merit has been stated as a general principle without specifying any names of individuals.** Therefore, the general principle is sufficient to prove the merit of any person who falls within the definition of the principle and no such person can be excluded from the class without sanction (proof) from the Qur'aan and Sunnah.

No person can therefore exclude from this class any Muhaajir or Ansaari Sahabi ـ, any Mufassir or jurist, any Muhaddith or Aalim of the Shari'ah purely because his name has not been specified by the Qur'aan and Sunnah. A proof from the Qur'aan and Sunnah will be needed for such an exclusion to take place.

This is the manner that the Qur'aan and Sunnah has chosen to state the merit and virtue of men of accomplishment because of their excellent efforts in the field of Deen. It is in keeping with this manner of speaking that we need to search the Qur'aan and Sunnah for proofs regarding any person, thing or sensory perception. This is the way in which the Muslim Ummah has always been doing it from its early days to this present day.

The first people to bear this Shari'ah in the glorious history of this Ummah were those who were groomed by Rasulullaah himself. It is in the light of the Qur'aan and Sunnah that we see their collective qualities and the status they hold in Islaam. If we search for the names of the Khulafaa Raashideen (Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan and Hadhrat Ali) and their periods of righteous leadership in the Qur'aan and Sunnah, we will see that their names do not appear in any sequence as we know them. However, the entire Muslim Ummah agrees that they were the Khulafaa Raashideen and that their periods of leadership were regarded as the period of the righteous Khilaafah, according to the light shed by the Qur'aan and Sunnah. No one has ever claimed that mention of them is outside the ambit of the Qur'aan and Sunnah and that any specific one of them should be excluded because his name has not been specifically mentioned. The Muslims of the Ummah have contented themselves the manner in which the Qur'aan and Sunnah have stated the facts and in what they have witnessed with regard to the Khilaafah itself. They are content with the proclamation of ALLAAH stating that ALLAAH shall grant Khilaafah to the people of Imaan, who will then establish salaah, enjoin good and forbid evil. All Rasulullaah stated was that the people should tenaciously hold on to his practices and the practices of the Khulafaa Raashideen after him. **No Muslim has queried their names or questioned the sequence in which the Ahlus Sunnah wal Jamaa'ah place**

each of the Khulafaa. None has also claimed that this sequence is outside the ambit of the Qur'aan and Sunnah.

What then is the reason for stating general rather than specific principles? Because the Qur'aan and Sunnah are here for all of mankind until the Day of Qiyaamah, such principles need to be as all-encompassing and universal as the Risalaat-prophethood of Rasulullaah . It needs to be applicable to all types of people, all situations, all actions and all injunctions.

The principle of the Qur'aan and Sunnah are general so that it may apply to all Khulafaa to appear until the Day of Qiyaamah who govern in the same manner. In a like manner, all Muhadditheen, Mufassireen, jurists, Ulema and all bearers of the Deen in general will be worthy of the honour expressed in Qur'aan and Sunnah for people who are inspired to serve the Deen. This is the benefit of proposing general principles. The Ummah has therefore never asked for the names of the people who will bear the responsibility of the Deen. This is because the qualities of such people were evident before the people. The principle stated by the writer of the article makes it clear that things that can be ascertained through the senses should be ascertained through the senses. By its broad principles, the Qur'aan and Sunnah have sanctioned this as well.

After understanding the above, can any credence be given to the objection of the *Rawaafidh* who argue that the Qur'aan and Sunnah do not make mention of the four Khulafaa Raashideen and their reigns? Will any intelligent person of the Ummah now argue that the Khulafaa Raashideen and their reigns of Khilaafah fall out of the ambit of the Qur'aan and Sunnah? **What the Muslims of the Ummah will say is that although their names have not been specified in the Qur'aan and Sunnah, their status is established by their qualities, their justice and their governance, all of which fall within the light of the Qur'aan and Sunnah.** The objection that the

names of the Khulafaa Raashideen and the sequence of their periods of Khilaafah are not mentioned in the Qur'aan and Sunnah will therefore be dispelled as nonsense by every Muslim with the proper beliefs of the Ahlus Sunnah wal Jamaa'ah.

The same applies to the various modes in which the Qur'aan is recited. Although all the Imaams to whom the various modes of Qiraa'ah are attributed came a long time after the Qur'aan was revealed, no one doubts their authenticity because all these forms of Qiraa'ah existed before them, as proven by the sensory perceptions (people saw and heard them). The names of these scholars were attributed to these Imaams only because of the services they rendered in these fields. **No one has argued that because they were not mentioned by name in the Qur'aan and Sunnah, this matter therefore falls outside the ambit of the Qur'aan and Sunnah.**

If anyone has to ask for the verse of the Qur'aan or the Hadith that states the names of these Imaams of Qiraa'ah, his request will be considered ridiculous as well and in conflict with the Shari'ah itself. In fact, even the matter of the script of the Qur'aan was one of contention between the Sahabah □, but because it was a service to the Qur'aan and Sunnah, all the Sahabah □ agreed that it conformed with the Shari'ah and was done in the light of the Qur'aan and Sunnah.

The general principles of the Qur'aan and Sunnah mention the great merit of people who aid in the memorisation, recording and preservation of the Qur'aan. Many people, whose names have not been mentioned qualify to be included in this merit. Similarly, the general principles of the Qur'aan and Sunnah that mention the great merit of people who have a hand in serving the Ahadeeth of Rasulullaah □ also include numerous people whose names are not mentioned. The services of personalities that led to the compilation of the renowned Bukhaari, Muslim,

Abu Dawood, Tirmidhi, Ibn Maajah, Nasa'ee and other works are evident before the Ummah and their efforts certainly fall within the light of the Qur'aan and Sunnah. Their efforts and attributes, which have been witnessed by the Ummah, certainly correspond with the descriptions provided in the Qur'aan and Sunnah even though their names are not mentioned. This is because the principle stated in the article applies. The Ahlus Sunnah wal Jamaa'ah agree that all people engaged in compiling the books of Deen and Ahadeeth and all Huffaadh of the Qur'aan and Ahadeeth rightly deserve the accolades mentioned in the Qur'aan and Sunnah. This will therefore apply to the likes of Imaam Bukhaari □, Imaam Muslim □, Imaam Abu Dawood □, Imaam Tirmidhi □, Imaam Nasa'ee □, Imaam Ibn Maajah □ and all other Muhadditheen who had compiled books of authentic Ahadeeth. The Ahlus Sunnah wal Jamaa'ah admit to their high status and derive benefit from their knowledge.

However, the people who reject the authority of the Ahadeeth say that the Qur'aan and Sunnah do not explicitly state the names of specific Muhadditheen or their compilations, do not also explicitly state that that the compilations of Bukhaari and Muslim are the most authentic and do not state that Saheeh Bukhaari is the most authentic book after the Qur'aan. On these grounds, they claim that these Muhadditheen and their compilations do not fall within the ambit of the Qur'aan and Sunnah, as a result of which they refuse to accept these have any authority in establishing the injunctions of the Shari'ah. However, the Ahlus Sunnah wal Jamaa'ah are content that all of this falls perfectly within the light of the Qur'aan and Sunnah and excluding them will require sanction from the Qur'aan and Sunnah.

We will now come to the discussion of Taqleed and the Imaams of Fiqh. The Qur'aan mentions the word *Qalaadah* (قلادة) and its plural *Qalaa'id* (قلائد). When applied to man, it

refers to a necklace and when applied to animals, it refers to a garland that is hung around the necks of sacrificial animals to signify that they are intended for sacrificing. This has been termed as one of the hallmarks of the Deen and needs to be honoured as such. However, the word *Taqleed* (تقليد) commonly refers to following the juristic opinions of the *Mujtahideen* in matters that require them to apply their powers of analogy. **It therefore means that a person accepts the opinion of the Mujtahid purely because of his trust in the knowledge, practice and power of analogy of the Mujtahid.**

It needs to be understood that the term *Taqleed* does not refer to following just any person. It will therefore not apply to the manner in which the Kuffaar follow their leaders. *Taqleed* is done only because it is an instruction from ALLAAH and His Rasool . **Because *Taqleed* is a term of the Shari'ah, it should be used only by the definition given to it by the men of the Shari'ah. It is not *Taqleed* that the Qur'aan and the Ahadeeth have condemned, but it is the blind following of others in Kufr and sin that it condemns.** When mention is made of *Taqleed*, it cannot be imagined that the reference is made to the condemned type of following.

However, people who wish to mislead others will first quote the references of the Qur'aan that condemn following the people of Shirk and then combine this with the *Taqleed* as we know it to give the impression that both are the same. This is a grave injustice, done only to sway the Ummah away from *Taqleed*. If the term *Taqleed* is regarded as a synonym for following, then this is a commendable manner of following because both the Qur'aan and the Ahadeeth instruct people who do not have the necessary knowledge and insight to follow those who do. It goes without saying that when people refer to following others in Islaam without using the word *Taqleed*, they are obviously referring to that type of following that is commendable and not the type that is

condemned. This is exactly what is required when using the word *Taqleed*. It is just like the manner in which the word Hadith is used to refer to the words, actions and sanctions of Rasulullaah that have been reported from him. However, the Muhadditheen sometimes also use the term Hadith to refer to fabrications that have been attributed to Rasulullaah . It is obvious that the two cannot be treated as one and the same thing. It is therefore morally necessary for scholars and writers to refer to *Taqleed* as the commendable type of following.

It must be reiterated that in the terminology of people who subscribe to *Taqleed*, the term *Taqleed* does not refer to blindly following just any person. **When *Taqleed* refers to following a Mujtahid, which is instructed by the Qur'aan and Ahadeeth, how can anyone say that the concept of *Taqleed* falls outside the guidelines of the Qur'aan and Sunnah?**

As for the Mujtahideen themselves, their merit is certainly established from the Qur'aan and Sunnah. The Qur'aan and Sunnah clearly express the merit of all the Muhaajireen, the Ansaar, their followers, Huffaadh and teachers of the Qur'aan and Ahadeeth and so many more servants of the Qur'aan and Sunnah. The qualifying attributes in all of these people have been witnessed in the Mujtahideen as well, thereby rendering them perfect candidates for the same merit and virtue. In addition to this, the Qur'aan has clearly commanded the Ummah to follow people who have the ability for *Ijtihaad*.

There is none amongst the Ahlus Sunnah wal Jamaa'ah or anyone else with some intelligence who does not know who the people are whom ALLAAH had blessed with the knowledge of Fiqh and Ijtihaad. **This is especially so when even the Muhadditheen have quoted the opinions of these Mujtahideen in their compilations of Ahadeeth.** These illustrious men are therefore worthy of the high status that the Qur'aan and Sunnah have accorded to them, even if their

names are not taken. **Should anyone wish to differ, the onus is upon him to prove the exclusion using a proof from the Qur'aan and Sunnah. The principle is clear that everything that can be perceived by the senses will be proven by the senses.**

Who then are the people in Islaam's history who fit the description? It is certainly not only the four Imaams of Fiqh who fit the description, but there are many others as well. Just as we do not have the right to expel any of them without proof, we do have the right to demand proof from anyone who wishes to expel these four mountains of knowledge from this group.

When we study the books of many scholars and when the issue of Ijtihaad comes up, the first opinions that will be quoted will be those of the four Imaams of Fiqh. It is the names of the same illustrious Mujtahideen whose names appear in latter-day books such as *Aunul Baari, Aunul Ma'bood* and *Tuhfatul Ahwadhi*.

After making matters as clear as this, it is evident that it is contrary to both the Shari'ah as well as to common sense to state that *Taqleed* and the names of the Imaams of Fiqh are outside the ambit of the Qur'aan and the Sunnah. Furthermore, since none of the Sahabah can be excluded from the veneration given to all the Sahabah by the Qur'aan and the Sunnah unless sanction is provided and Bukhaari cannot be excluded from the names of the Huffaadh of Hadith, so too can none of the Imaams of Fiqh be excluded either. They are deserving of the status because they fit the description, as attested by the Muhadditheen, the Mufassireen, the commentators of the Ahadeeth and the masses of Ulema of the Ummah.

In the light of all of this, they can rightly be classified as Mujtahideen and will therefore be amongst those referred to in the verse, "**had they referred the matter to the Rasool and to the men of authority amongst them those with the power of Ijtihaad amongst them would have surely known it**". When the Ummah agrees that all do not have the same powers of reasoning and understanding and that differences of opinion do exist amongst them, why should this not be the case with the Ummah afterwards as well? **The two groups of the Mujtahideen and the non-Mujtahideen have always existed amongst the Ummah from the beginning.** This existed even afterwards, as prove by the fact that the books of the Muhadditheen, Mufassireen and commentators have always included the opinions of the Mujtahideen. **When even such learned scholars require the guidance of the Mujtahideen, why should the layman not?**

The fundamental reason for people objecting to the names of the Mujtahideen and Khulafaa Raashideen not being mentioned in the Qur'aan and Sunnah is either their ignorance of the efforts of the Mujtahideen, their opposition to the Khulafaa themselves or downright obstinacy. Otherwise, the reason is only to deprive the Ummah of the tremendous efforts that these Mujtahideen have rendered.

The distribution of the scholars of the Ummah into Mujtahideen and non-Mujtahideen has occurred from the time of the Sahabah . **According to Allaama Ibnul Qayyim رحمه الله, there were only 149 Sahabah who were issued Fataawaa and could explain matters from the Qur'aan and Sunnah. From these, 7 did so frequently, 20 did so often and the rest did it very seldom.**

True and Misleading Statements

In this treatise I wish to clarify some matters and seek clarification on others so that scholars and writers may ponder awhile. These are:

1. It is an undeniable fact that Rasulullaah ﷺ was the final Rasul-Messenger from ALLAAH and that the Qur'aan and Sunnah was the final collection of the injunctions of the Shari'ah and its source. However, the directive of the Qur'aan and Sunnah stipulates that when there arises a situation that has not been clarified by the Qur'aan and Sunnah, the Ummah needs to refer to their Mujtahideen, who will then make the injunction of the Shari'ah clear to them. He will not be initiating or creating the injunction, but merely exposing it to them from the Qur'aan and Sunnah. It will now be wrong for any person to claim that this is tantamount to elevating someone to the mantle of Risalaat-prophethood because **the Ijtihaad that the Mujtahideen do is based on the teachings of Rasulullaah ﷺ and cannot be regarded as the initiation of a new Shari'ah.**

2. It is also a fact that it is by the command of ALLAAH and Rasulullaah ﷺ that any injunction of Deen can be classified as Fardh, Sunnah, Mustahab, Waajib or Makrooh. However, it is by the intellectual application of the Mujtahideen that the injunctions pertaining to the various acts of Deen such as salaah, Zakaah, Hajj, etc have been classified and categorised into these classes. They have derived these from the Qur'aan and Sunnah themselves after applying their powers of analysis and deduction. **It will therefore be wrong to claim that what they have done is not sourced from the Qur'aan and Sunnah.**

3. It is also a fact that it is in keeping with the general principles of the Qur’aan and Sunnah that the names of the Muhaajireen, Ansaar, Muhadditheen, Mujtahideen and others have not been specifically mentioned. However, it will be wrong to exclude any group amongst them on the basis of ignorance or enmity. Proof will be needed to exclude any Sahabi from the merit of belonging to the class of the Sahabah □, just as proof will be needed to exclude any Muhaddith from the merit of belonging to the class of the Muhadditheen. **In a like manner, proof will be needed to exclude any Mujtahid from the merit of belonging to the class of the Mujtahideen.** When the Ummah at large know who the Sahabah □ are, who the Muhadditheen are and even know the names of the Mufassireen and Mujtahideen by heart, how can anyone exclude any of them merely because their names are not specifically mentioned? We reiterate that a thorough knowledge of the manner in which the Qur’aan and Sunnah speak will dispel any such errors.

Another cause of confusion is to state that none of the Mujtahideen every instructed the people to follow them. What did these Mujtahideen then mean when they told people to evaluate their opinions in the light of the Qur’aan and Sunnah? They meant to say that it is necessary for non-Mujtahideen to follow the Mujtahideen because they elucidate the teachings of the Qur’aan and Sunnah and do not initiate a Shari’ah of their own.

It is the duty of the common man and non-Mujtahid to follow the teachings of a Mujtahid and not the duty of the Mujtahid to instruct them to follow him. As far as the Hadith of Hadhrat Mu'aadh bin Jabal is concerned, all we

have to say is that we ought to ponder over what **Allaama Nawaab Hasan Siddeeq Sahib had to say** in his book[1]. He says that just as the Qur'aan and the Ahadeeth specifies the status of the Sahabah , the scholars of Ahadeeth and the Mujtahideen, it also specifies the course of action to be taken by non-Mujtahideen. **This course of action is for them to follow the Mujtahideen. This is derived from the Qur'aan and the Sunnah and this manner of acting creates unity and love amongst the Ummah because each type of person is accorded an appropriate status and the status of each of them is acknowledged by the Shari'ah.** This is the moderation that this Ummah has always practised. It is indeed wonderful that ALLAAH has granted the ability to our pious predecessors to write books specifically discussing beliefs in the light of the Qur'aan and the Sunnah. In these books they have discussed the status of the Sahabah , the Mujtahideen and the issue of Taqleed. They have also made these issues part of the belief system of the Ahlus Sunnah wal Jamaa'ah so that the Ummah may be saved from straying in their beliefs and adhere to the path of moderation both in theory and in practice. It is done also to safeguard them from foreign schemes making an attempt to undermine the accomplishments of these illustrious people by claiming that they fall outside the ambit of the Qur'aan and the Sunnah.

Sheikhul Islaam Ibn Taymiyyah has established these ranks of the Ummah in his Aqeedatul Waasitiyyah by saying, “It is only the Ahlus Sunnah wal Jamaa'ah who adhere to the pure Islaam”. He also states, “Amongst them (the Ahlus Sunnah wal Jamaa'ah) are the Siddeeqeen, the martyrs, the righteous, the flag-bearers of guidance and lanterns in the darkness. **Amongst them also are the Abdall and those Imaams of the Deen who have gathered the Muslims under their guidance.”**

[1] Rowdhatun Nadiyyah (Vol.2 Pg.246).

Remember that *Ijmaa* of the Ummah is in itself source of proof amongst Muslims.

Commenting on this text, Sheikh Muhammad Uthaymeen states, "Examples of 'Imaams of the Deen who have gathered the Muslims under their guidance' are Imaam Ahmad bin Hanbal, Shaafi'ee, Maalik and Abu Haneefah , Sufyaan Thowri , Awzaa'ee and other well known Imaams such as Sheikhul Islaam Ibn Taymiyyah and Sheikhul Islaam Muhammad bin Abdul Wahhaab."

It is in the light of the Qur'aan and the Sunnah that it is established that amongst the Imaams of Deen there exists a class known as the Mujtahideen. Their status has been defined in the books of beliefs, as follows:

In the commentary of Ibn Qudaamah Maqdasi's *Lam'atul I'tiqaad,* **Sheikh Muhammad Uthaymeen states the following with regard to *Taqleed* and the Imaams:** "The literal meaning of *Taqleed* is to wear a yoke over the neck and the technical meaning of it is to follow the word of another without requiring proof." With regards to the ruling of the Shari'ah in this regard, he writes, **"It is permissible for the one who has no personal access to knowledge." This really means that the layman needs to follow the Mujtahideen. To substantiate this from the Qur'aan, he quotes the verse, "Ask the people of knowledge if you do not know".**

The question arises as to **why did the author of the article in the *Roshni* restrict the purport of this verse to the Jewish scholars** when the Ulema of Islaam have interpreted it in its broad sense and **it is a common principle that something is to be left in its general sense without restricting it to its specific implication?** Hereunder are the names of the Imaams

of the Madhaahib, which people claim are not stated in the Qur'aan and the Sunnah:
"The famous Madhaahib are four:

- The Hanafi Madh'hab. Its Imaam is Abu Haneefah Nu'maan bin Thaabit , an Imaam of the people of Iraq who was born in the year 80 A.H. and passed away in the year 150 A.H.
- The Maaliki Madh'hab. Its Imaam is Abu Abdullaah Maalik bin Anas , an Imaam of Madinah who was born in the year 93 A.H. and passed away in the year 179 A.H.
- The Shaafi'ee Madh'hab. Its Imaam is Abu Abdullaah Muhammad bin Idrees Shaafi'ee , who was born in the year 150 A.H. and passed away in the year 204 A.H.
- The Hanbali Madh'hab. Its Imaam is Abu Abdullaah Ahmad bin Hanbal , who was born in the year 164 A.H. and passed away in the year 240 A.H.

After the Muslim Ummah acknowledge that these eminent Ulema form part of the beliefs of the Ahlus Sunnah wal Jamaa'ah in terms of *Taqleed* and being the Imaams of the Mujtahideen, we trust that no sincere scholar or writer will invite people to stray from this. For further peace of mind, **we shall now quote from some scholars about the necessity of subscribing to *Taqleed* and the harms of forsaking it.**

Sheikh Muhammad bin Abdul Wahhaab writes, "By the grace of ALLAAH, we are not innovators, but followers of the Madh'hab of Imaam Ahmad ." By this statement of Sheikh Muhammad bin Abdul Wahhaab, it evident that in his opinion, the non-Mujtahid who does not follow a Mujtahid is guilty of and act of Bid'ah. He then elucidates further, **"We follow the Madh'hab of Imaam Ahmad bin Hanbal in the**

derived injunctions and do not condemn anyone who follows any of the four Imaams.”

Sheikh Muhammad bin Abdul Wahhaab says this because even according to him, the Ummah comprises of two groups of people; the Mujtahideen and the non-Mujtahideen. His opinion concerning the course of action of each group is evident from his statement. Sheikhul Islaam Ibn Taymiyyah has mentioned the same thing in his Fataawaa when he writes, “People fall into two contrasting groups when it concerns the matter of *Ijtihaad* and *Taqleed*. There are those who say that it is compulsory to exercise *Ijtihaad* in all intricate matters, be they principles or derivatives. Then there are those who regard this as being completely Haraam. The best course is the middle path.”

In the opinion of Sheikhul Islaam Ibn Taymiyyah , allowing all people to exercise *Ijtihaad* in all situations is incorrect, as is preventing all people from exercising *Ijtihaad* in all situations. The moderate path is best, which is the path that the Ummah practises. This path is that not all people, but only the Mujtahideen are allowed to exercise Ijtihaad in not issues, but in those that are not explicit. As for non-Mujtahideen, they are not allowed to do so, but are required to follow the Mujtahideen.

This the message of the path of moderation that I had intended to express in the pages of the weekly Roshni magazine so that the Ummah may be saved from error and confusion and do not doubt the high status of our pious predecessors. It is this path of moderation that the Ummah needs to remain steadfast upon and which the Shari'ah requires of them.

A Beneficial Principle and Dispelling another Misnomer

By the grace of ALLAAH, both the Imaams of the Muhadditheen and the Mujtahideen have always been displaying their exercises in Ijtihaad. Relying on their knowledge and Taqwa, the Muhadditheen examine the authenticity of the Ahadeeth and the reliability of the narrators, which really is an application of their deductions, just as it is with the Ijtihaad of the Mujtahideen when it concerns the injunctions of the Shari'ah. Now although the writer of the article regards the exercise of the Mujtahideen to be Ijtihaad, he does not classify the exercises of the Muhadditheen as Ijtihaad. It is here that he cites the principle that factors that can be ascertained through the senses should be left to the senses to prove them.

However, the scholars of Ahadeeth differ in this opinion. All the books discussing the principles of Ahadeeth state that a Hadith will be regarded as *Saheeh* only when five qualities are found and not only because of it being *Qat'ee*. This proves that the exercises of the Muhadditheen in classifying the Ahadeeth is also a form of Ijtihaad (based on their deductions). It is by the grace of ALLAAH that the Ummah relies on the knowledge and Taqwa of the Muhadditheen and do not question this exercise in Ijtihaad. They accept the criticism and appraisal of the Ahadeeth as it is delivered to them by the Muhadditheen without requesting substantiation. This is because they know that the opinion is based on some proof. This is just as non-Mujtahideen would rely on the opinion of the Mujtahideen.

It is because the exercises of the Muhadditheen are also based on personal deductions that they also have differences of opinion just as the Mujtahideen do. An example of this is the fact that Imaam Nasa'ee , who was a student of Imaam

Bukhaari did not accept narrations from people who had narrated Ahadeeth to Imaam Bukhaari himself.

The injunctions that are established through the exercise of analytical deductions (Ijtihaad) are not absolute (*Qat'ee*). For this reason, several opinions are accepted and every person forwarding an opinion is respected and loved. Only that which is proven by the Qur'aan and Ahadeeth is regarded as absolute. This is the belief of the Ahlus Sunnah wal Jamaa'ah.

Another Misnomer

Some people believe that because Saheeh Ahadeeth were not classified during the times of the four Imaams, their opinions were no longer valid after this classification was completed.

This is a misnomer as well because the period during which the Mujtahideen lived was referred to as one of the best of eras (*Khayrul Quroon*) by Rasulullaah himself. How will it be regarded as one of the best of eras (*Khayrul Quroon*) unless it was an era when the Sunnah practices of Rasulullaah were acted upon and understood. If one wants to know the details of this discussion, he should refer to the book *Raf'ul Malaam* by Allaama Ibn Taymiyyah .

Yet Another Misnomer

Another objection that needs to be clarified is the statement: “The unity that existed in the Ummah during the best of eras (*Khayrul Quroon*) has been lost through the Madhaahib”.

This is also not true because differences existed even before the Madhaahib. This is borne out even by the author of the article, who states that since the Sahabah □ were thousands of times better than the Mujtahideen, why did they not follow the Madhaahib of the Sahabah □. This is an admission to the fact that differences existed even during the period of the Sahabah □. Why more conflict afterwards? Although this assertion is questionable, the brief reply to it is that despite their differences, the people of those times were abided by the etiquette of the Shari'ah.

If the scholars of today also abide by these etiquettes, their split can be transformed into unity despite their differences. These differences have always been a sign of the flexibility of the Deen and have been a source of mercy for the Ummah. It is for this reason that our pious predecessors referred to these differences as flexibility. **Enmity breeds only when people are unaware of the etiquettes to be exercised during times of differences.** It is for this reason that we invite scholars and writers to learn and adopt these etiquettes.

By the grace of ALLAAH, the Kingdom of Saudi Arabia practices upon this commend of the Shari'ah. The leaders of the country and their reputable scholars always invite towards this moderate path and practise it regardless of whether they are the Imaams of the Haram or any other scholars. Apart from practising this, it happens to be their policy that while a person may practice his juristic or preferred opinion, he must remain aware of the etiquettes and propagate love rather than hatred.

The chairman of the Consultative Assembly of Saudi Arabia Sheikh Saalih bin Humayd, who is also an Imaam and Khateeb of the Masjidul Haraam, has written a book on the etiquettes of differing (called *Adabul Khilaaf*) in which he offers sterling advice to people of all schools of thought. It will prove to be a beneficial read. As a matter of fact, one of the observant and famous scholars of Saudi Arabia, **Allaama Abdullaah bin Jibreen has declared that advocating people to forsake the Madhaahib is an act of Bid'ah.** In the daily paper Ukaadh dated 18 Rabee-ul Awwal 1429 A.H., he offers the following advices to the Ummaah under the heading Deen and Life: "Some people say that it is not permissible to follow the Madhaahib of Fiqh and condemn those who follow the likes of Imaam Abu Haneefah, Maalik, Shaafi'ee, Ahmad, Sufyaan and Layth. We advise such people to desist from such condemnation."

It has been the practice of the Ahlus Sunnah wal Jamaa'ah during all ages to regard it as compulsory to follow the Mujtahideen and they have always been offering this directive to non-Mujtahideen. In fact, they have always even condemned people who criticise this path of moderation. In this regard, under the leadership of **Sheikh Abdul Azeez bin Baaz, the Fiqh committee of *Raabita Aalam Islaami* had passed a resolution on the 24th of Safar 1408 A.H. which offers guidance to all ranks of the Ummah.** We shall now present a translation of the resolution, which had been signed by several conscientious scholars:

"Differences in Fiqh are not regarded as a deficiency in Deen and it will never be that it does not occur. This is because there is no nation with a system of law comprising of analytical deductions which does not have differences of opinion. It is not possible for such differences to be avoided because the references of the sources of Shari'ah law can have more than one meaning. Such references cannot encompass all possible

situations **because men of knowledge agree that while references are limited, situations (of application) are not.** Furthermore, it is necessary to apply the mind and make analytical deductions, to contemplate over the causes and reason behind injunctions, to question the reasoning and objectives of the Shari'ah and to apply these to newly developing situations. Because scholars have varying levels of understanding and different preferences, the opinions derived will be multiple. However, each one of them will seek only the truth (the right solution) and focus on this alone. The one who does find the truth shall receive a double reward and the one who does not will still receive a single reward. In this lies flexibility and alleviation of difficulty (for the masses).

How can differences that really are a mercy be regarded as a deficiency? In fact, together with being a mercy and favour from ALLAAH, it is a valuable asset in legal development and a distinction of this Ummah that we can be proud of. However, miscreants seeking to mislead exploit the lack of knowledge of Muslim youngsters, especially those studying in foreign countries. They present the differences of opinion in Fiqh in such a manner that these Muslims regard it as differences in belief. **They then use misinformation to convince them that these differences actually represent a defect in the Deen. They are therefore unable to distinguish between differences in beliefs and differences in injunctions of Fiqh.**

Secondly, there are those people advocate that people forsake the Madhaahib in order to sway them to their own path. They then cause corruption and confusion amongst the Muslims by finding fault with the established Madhaahib and Imaams, which the Ummah of Islaam have accepted for so long. **We hereby instruct such people to stop their vile activities by which they are misleading people and causing a split in the ranks of the Ummah.** There is no need to cause such a fragmentation especially when unity is what we need most in

the face of the challenges that are posed by the enemies of Islaam.

May ALLAAH shower His choicest mercies and an abundance of peace upon our Guide Muhammad , his family and his companions. All praise belongs to ALLAAH the Rabb of the universe.

Signed by:

Abdul Azeez bin Abdullaah bin Baaz
Muhammad bin Jubayr
Abdullaah Abdur Rahmaan Bassaam
Muhammad bin Abdullaah Subayyil
Muhammad Mahmood Safwaaf
Muhammad Rasheed Raaghib Qubaani
Abu Bakr Jumi
Muhammad Habeeb Khoja
Dr. Talaal Umar Bafaqih
Dr. Abdullaah Umar Naseef
Dr. Bakr Abdullaah Abu Zaid
Saalih bin Fowzaan bin Abdullaah Fowzaan
Mustafa Ahmad Zarqa
Abul Hasan Ali Nadwi
Muhammad Shaadhli Nayfar
Dr. Ahmad Fahmi Abu Sana
Muhammad Saalim bin Abdul Wadood

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(May ALLAAH be with him)

Tajalliat -e- Safdar

BY

Moulana M.A.Okharvi (AR)

First Meeting

My first meeting with Peer Badee-ud-Deen was when I first went to Sind. I had my first world renowned debate with Peer Sahib in a village named Goth Uthmaan Ali Kirya which was close to the Maatli district. This debate lasted for six hours which was regarding the Mas'ala of Taqleed, reciting Qiraat behind the Imaam and saying Ameen loudly. Peer Sahib's pride was demolished. The recording of this debate reached throughout Sind and out of Sind rather it went out to Haramain as well. After listening to the recordings, our people and the oppositions had declared that Peer Badee-ud-Deen was utterly disgraced and defeated.

After this debate, Peer Sahib kept silent for approximately four years as if death had overcome him. Finally, his group beseeched, the fact that you (Peer Sahib) are not capable of debating is as clear as the midday sun, that is why you should never debate again but should start attacking the Fuqahaa and Ahnaaf through your lectures and writings and we will make you the leader of Sind for this mission. Hence, now Peer Sahib is occupied in fulfilling his duties as a leader by spreading evil rumors and using abusive language at the pious predecessors. This booklet *'Baraa'te Ahle Hadith'* is a link of that chain.

Origin of This Group

It is a historical fact that the Ahlus Sunnah Wal Jamaa'ah who were of the Hanafi school of thought were the first to bring Islaam, spread Islaam as well as accept Islaam in India and Pakistan. Thus the famous Ghair Muqallid scholar Nawaab Siddiq Hassan Khan sahib writes; "in brief, the condition of the Muslims of India were such that due to the majority of the people admiring the ways and the creed of the kings, that is why till this day and age these people have continued to tread the path of the Hanafi Mathhab, thus all the Scholars, Judges,

Muftis and Governors have all been Hanafis, to such an extent that a large group of Ulama had jointly compiled Fataawa Hindiyah *(Fataawa Alamghir).(Tarjumaan Wahaabiyah pg 1)*

Note: here Nawaab Siddiq Sahib has acknowledged that those who conquered India were the Hanafis, whereas Rasulullaah had given the glad tidings of the battle of Hind.
(Musnad Ahmad vol 5 pg 178, vol 2 pg 229, Nasai vol2 pg 369, Kitaab-ul-Jihaad)

Ahlus Sunnah Wal Jamaa'ah

It is the unanimous view of the Ahlus Sunnah Wal Jamaa'ah that there are four Shar'ee proofs:

(1)Kitaab-ul-ALLAAH (Quraan)
(2)Sunnat of Rasulullaah
(3)Ijmaa' (consensus of Ulama)
(4)Shar'ee Qiyaas (Analogy)

Ahlul Quraan

The British had introduced a new group in their era of rule, who claimed that there is only one Shar'ee proof which is the Quraan and negated the Sunnat of Rasulullah , Ijmaa' and Shar'ee Qiyaas as being the proofs of Shari'ah.

Thus this new group has been excluded from the Ahlus Sunnah Wal Jamaa'ah. To delude the masses they claim that the Ahlul Quraan (i.e. refuters of Ahadith) have been in existence since the Quraan has been revealed, thus if the Quraan is genuine then the Ahlul Quraan (refuters of Ahadith) are also genuine. They also claim that all the groups are in need of us, they read our Quraan and label us as the deviated sect, nobody can ever falsify the Quraan nor the Ahlul Quraan (refuters of Ahadith),

Nabi was also an Ahle Quraan, similarly all the Sahaabah and the Ahle Bayt were Ahlul Quraan (refuters of Ahadith).
Some surahs of the Quraan are Makki and some Madani that is why we are Makki and Madani people, whereas amongst the compilers of the famous six authentic books of Hadith not one are Makki or Madani, this is a non-Arab conspiracy!!! People have left the Deen of the Makki people and adopted the Deen of the non-Arab people of Bukhaara, Naishaapur, Tirmidhi and Nasai.

Rasulullaah has mentioned "O people of the Quraan perform Witr" *(Ibn Maajah).* Rasulullaah has also mentioned "The people of the Quraan are the selected ones of ALLAAH" *(Ibn Maajah).*

Hadhrat Abu Bakr nhad burnt his collection of Ahadith. Hadhrat Umar said "The Quraan is sufficient for us" Hadhrat Fatimah had refused to accept the hadith concerning inheritance, etc.

All this is nothing but a deceit and deception, since this group did not even exist before the era of the British rule. The Ahlul Quraan (refuters of Ahadith) did not have a commentary of the Quraan or even a translation of the Quraan before this era, to such an extent there is not even any mention of such a group in the Quraan who will reject Ahadith called Ahlul Quraan and be granted salvation from the fire of Jahannam.

Ahle Hadith

Another group that the British had created against the Ahlus Sunnah Wal Jamaa'ah, are those who say that just the meaning of the Quraan and Hadith are enough, do not believe in Qiyaas and Ijmaa' of the Ulama, deny Fiqh and name themselves Ahle Hadith. They started deceiving the people that the Ahle Hadith has been in existence since the era of Hadith. The Sahaabah also disapproved Fiqh and they were all Ahle Hadith. Everyone is in need of us. First prove the Hadith to be wrong then you can prove us to be wrong!!! etc.

Whereas it is written that the founder who is responsible for creating this deviated sect was Abdul Haqq who resided in Banaras for a few days. The scholars of the noble land of Makkah and Madinah had issued a verdict of killing him.

(Tanbeeh-udh-dhaalleen pg 13)

From amongst the Ghair Muqallideen, Nawaab Siddiq ul Hasan Khan in *'Al Hattah pg151'*, Moulvi Muhammad Shahjaanpuri in '*Irshaad Muharrarah pg 13'*, Faiz Aalim Siddiqi in *'Ikhtilaafe Ummat Ka Almiya pg 145'*, Ali Muhammad Sa'eedi in '*Fataawa Ulama Hadith vol 7, pg 79'*, have themselves declared the truth, that this is a newly created group. (These are four legal witnesses)

My Speech

I gave a lecture in Peer Badee-ud-deen Shah Sahib's New Sa'eedabaad and I put up a challenged to him that;
(1) Your deviated sects name is not even mentioned in the Quraan and Hadith!!!

I said to him "Just like it is not mentioned in the Quraan that there will be a group who will deny the Hadith, who will be called Ahlul Quraan and they will be granted salvation, similarly this is also not mentioned in the Quraan and Hadith that there will be a group amongst my followers, who will imprint the verses concerning the Jewish priests and monks upon the Mujtahideen of my followers, who will call the Muqallideen Mushrikeen, who will say that the consensus of the Ulama is misguidance, who will say that Analogy (Qiyaas) are the works of shaitaan, who will say that Fiqh is just a pack of nonsense, who will have a habit of having suspicions and using abusive language towards the pious predecessors of my followers and they will be called Ahle Hadith.

This is the only group who will be granted salvation thus you should also join this group". Peer Sahib together with his associates could not present such a verse from Quraan and Hadith till this day and age. Peer Sahib has given many lectures against me from which there are three which have been printed (1) Baraa'te Ahle Hadith (2) Seerat conference, part 1 (3) Seerat conference part 2, but peer Sahib could not present any such verse or Hadith fulfilling my challenge. All I am saying is;

As the famous poet says;

"I know you are beautiful but not generous from the heart
You could not fulfill one request of the lover"

(2) **My challenge was just as there was not one Sahaabi who was Ahle Quraan (refuter of Hadith) similarly there was not one Sahaabi who was Ahle Hadith (i.e. denying Fiqh, consensus of Ulama and Ijtihaad).** Peer Sahib could not present any evidence concerning a Sahaabi who had done so.

(3) I had informed Peer Sahib in my lecture that just like the word "ربوة" rabwah" appears twice in the Quraan, this certainly does not any incline towards the Qaadiyaani's city of Rabwah, similarly apart from the Quraan and Hadith, in many other Islaamic books the word Ahle Hadith is mentioned, it is inclined to a group of the Muhadditheen of the Ahlus Sunnah Wal Jamaa'ah and not some newly created group.

(4) **I asked Peer Sahib to present to me just one evidence from any Islamic book that before the era of the British,** any illiterate was called an Ahle Hadith because he rejected Fiqh, called the Analogy and consensus of Ulama a misguidance, refused to follow in the footsteps of the predecessors, but Peer Sahib was not able to present even one evidence.

(5) I asked Peer Sahib to present just one verse from the Quraan or just one Hadith from all the books of Ahadith in which ALLAAH or Rasulullaah has mentioned the evilness of Fiqh but Peer Sahib was not able to fulfill this debt as well.

Upon this, I also warned that just to deceive people, do not say we believe Fiqh, but we only deny Hanafi and Shaaf'i Fiqh. This is similar to someone who denies the Quraan saying that I do not deny the Quraan, I just deny Qaari Aasim's recitation or someone who denies the Hadith saying that I do not deny the Hadith, I just do not agree to the Hadith of Bukhari and so on.
(6) **I asked Peer Sahib to present to me one Hadith from the famous six authentic books of Ahadith, whose compilers**

were neither a Mujtahid nor a Muqallid but was rather a Ghair Muqallid and had written in the first chapter of his book that the followers of the four Imaams are Mushriks.

(7) **Whereas from the entire collection of Ahadith, just present one Hadith in which even one of the narrators were neither a Mujtahid nor a Muqallid but instead was a rejecter of Fiqh,** was against the consensus of Ulama or said that analogy is the works of shaitaan.

(8) Just as there was no translation of the Quraan done by the people who refuted the Hadith, or the Qaadyaanis before the era of the British, likewise the translation and commentary of the Quraan before the era of the British were not of the Ghair Muqallideen, if there is, then what is it called and where is it sold.

(9) **Present to me any explanation or translation of any Hadith written by a Ghair Muqallid before the era of the British.**

(10) **No Masjid or Madrasah belonged to a Ghair Muqallid before the era of the British and if there is, then bring forth any proof of its authoritative history.**

But from these ten requests, Peer Sahib was not able to provide the correct answer for even one.

ANECDOTE:

In a village lived some Sayyids (descendants of Rasulullaah □). One singer also wanted to be a Sayyid but his heart knew that he was not a Sayyid. The entire day he would go around telling people that his ancestors were all Sayyids. If he would see the word Sayyid in any book, he would become filled with joy and say “look we are mentioned here”. But after propagating this

the whole day, when he would lie down in bed at night, his heart would say to him that the whole day you were lying. Till now even I am not convinced that you are a Sayyid then how can all the people be convinced. The next day, if he saw two people standing and talking, he would go and say to them, "were you saying that I am not a Sayyid?" they would reply "no we were not saying that." Then he would say, "Yes you were talking about this, I can feel it in my heart". However day and night the poor man would say that he was a Sayyid but his heart would never be convinced. This is the exact condition of this deviated sect. These pamphlets have been published but till now they themselves are not convinced about their own group. That is why every year speeches are rendered on this topic.

I had mentioned this anecdote in Sa'eedabaad and Peer Sahib has definitely acted upon it. Firstly he gave a speech that our group is old, this was published by the name *"Baraa'te Ahle Hadith"* but Peer Sahib's heart was still not convinced. The following year, he again gave a speech on the same topic and this was published by the name *"Seerat Conference".* His heart and his companions rebuked him that from Ameen Sahib's ten questions, not even one question's answer was presented so what is the use of all these speeches. Then the following year, he spoke on the same topic again and this was also published by the name *"Seerat Conference"* but if his teacher was not convinced upon his own speeches and pamphlets, then how can Peer Sahib be convinced:

What boldness will you show o open madness?
For so long there is a wound, the liver has still not peeled

I had also mentioned in my speech that Islaam is a complete Deen-religion and from its worships, salaah is given the most importance. **But Peer Sahib will never be able to show all the laws regarding salaah only from authentic and clear Hadith which are not contradictory, i.e. its conditions, Waajibaat, Arkaan, Sunnats, Mustahabbaat, Mubaahaat,**

Makruhaat and Mufsidaat, not even till the day of Qiyaamah. Peer Sahib endured a lot of difficulty upon this and wrote a booklet called *“Namaaze Nabawi ”* but he did not give the answer to any of the above questions from the Hadith.

I mentioned in my speech that I have challenged all the Ghair Muqallideen from Peshawar to Karachi to teach me the complete salaah. I will ask questions and they will give an answer to every question only from clear authentic Ahadith which do not contradict any other Hadith. I had also posed a few questions in my speech;

(1) The Munfarid (a person who performs salaah alone) and Muqtadi (a person who performs salaah behind an Imaam) say the takbeer-e-tahreemah in a soft voice.

(2) The Munfarid says ameen in a soft voice in all salaahs

(3) The Muqtadi always say ameen in a loud voice in six rakaats and in every eleven rakaat always say ameen in a soft voice.

(4) While being a Muqtadi or Munfarid, we always say the Tasbeehaats in ruku and sajdah in a soft voice.

(5) We always read Durood Ibraahim in a soft voice in the last tashahud.

(6) We Munfarids and Muqtadis always say both the salaams in a soft voice.

(7) We read two Sunnat-e-muakkadahs in Fajr, six in Zuhr, two sunnat-e-muakkadahs in Maghrib and two in Isha, along with this to show the word sunnat-e-muakkadah

from the Hadith. But Peer Sahib was unable to free himself from this debt too.

An Extract From "Baraa'te Ahle Hadith"

"We are saying over and over again that my brother's leave the talks of the Molvis, the translation of the Quraan and Ahadith have already been rendered in your language. You should read this translation yourself and not the margin notes". *(pg 5)*

Peer Sahib! Isn't it the Molvis who did the translation? Those people who left the Ulama and had their own opinions about the Quraan, they were the ones who took the Quraan by name and refuted the Ahadith and rejected the coming of the last Nabi . Peer Sahib! Qadyaani, refuters of Ahadith, Masood Uthmaani and Jamaa'atul Muslimeen were all misguided on this part. Atheism, Baha'i, Tabraai are all innovated groups of this type. Rebelling against the predecessors and becoming a Ghair Muqallid are both contrary to your propagation of the Quraan. ALLAAH Says: " فسئلوا اهل الذكر ان كنتم لا تعلمون" "If you do not know then ask those who know" and every day we ask in Surah Fatihah "اهدنا الصراط المستقيم" "O ALLAAH guide us on the straight path" "صراط الذين انعمت عليهم" "The path of those upon whom you have showered your favors" and they are four groups: Ambiyaa, Siddiqeen, Shuhadaa and Saaliheen. The propagation of leaving the Ulama is actually of Mirza Qaadyaani, Atheists and the refuters of Hadith. (تشابهت قلوبهم) 'Their hearts are intertwined'. Peer Sahib! 'Leave the Ulama!' this is a translation of which aayat or hadith?

Muhammadi Jamaa'at

You (Ahle Hadith) claim: “we are not linked towards the ummatis”. Ahle Quraan is also not linked towards the ummatis. Jamaa’atul Muslimeen, Ahmadi are also not linked towards the ummatis. Is this a proof of them being correct!? In *Sahih Bukhari vol 1, pg 133* where ‘Uthmaani’ and ‘Alawi’ is mentioned, is this not attributed towards the ummatis? And also make this point clear that you call yourselves Muhammadi, is this command in the Quraan or Hadith?

Hence, it is evident by your nature that your Muhammadi link is not towards Rasulullaah □ but rather it is towards Muhammad Juna Garhi because Rasulullaah □ said that Fiqh is a good thing whereas Muhammad Juna Garhi said that it is bad. You did not accept Rasulullah □ but rather accepted Juna Garhi. Rasulullaah □ commanded us to accept the consensus; Juna Garhi commanded to reject the consensus. You did not accept Rasulullah □ but rather you accepted Juna Garhi. Rasulullaah □ thanked ALLAAH □ with regards to Ijtihaad and Juna Garhi denied Ijtihaad. You did not accept Rasulullaah □ but you accepted Juna Garhi. That is why your link is towards Muhammad Juna Garhi and not Muhammad Rasulullaah □.

Makkah Madinah

It is written on *pg 6*: ‘our link is towards Makkah and Madinah’ Peer Sahib! Do not astound us with your lies! The people of Makkah and Madinah have declared that your group is deviated (*Tanbeeh-udh-dhaalleen*). Your teacher Thana-ullaah Amar Tasri was declared to be misguided. In the kitaab of Aqaaid “*Al Muhannad Alal Mufannad*” written by the Ulama of Deoband, ulama from Makkah Mukarramah and Madinah Munawwarah have put forth their verifications in it. If in reality you take the name of Makkah and Madinah with sincerity, then come and put your signature in this kitaab too.

Your son was the leader of the group who attacked Makkah Mukarramah. You have been barred to enter into Madinah Munawwarah. Our kitaab *"Sharhun Niqaayah"* and the commentary of Mishkaat, "*Mirqaat"* was written in Makkah Mukarramah. *"Durrul Mukhtaar"* was written in Madinah Munawwarah. Why don't you present a completed kitaab which you wrote in Makkah and Madinah? Your teacher wrote Fataawa Thanaayiah in the city of Guru-raam-daas, in Amar Tasr.

Following the Ummatis

As an insult you said to us that you are following the ummatis. Honorable Peer! Every day we see you standing behind the ummatis and offering five times salaah. If it is permissible to perform an act of worship behind an ummati then why is it forbidden to follow the path of the ummatis i.e. under their guardianship in following the commandments of ALLAAH □ and Rasulullaah □. You are writing down the whispers of your heart and not the words of Quraan and Hadith. **We also received the Quraan through the ummatis.** We are reciting the Quraan according to the recitation of Qaari Aasim in accordance to the narrations of Qaari Hafs. **We also received the Hadith of our Nabi □ through the ummatis and Fiqh was also received through the ummatis. That is why just as Qaari Aasim's recitation and the Hadith of Bukhaari is attributed towards the ummatis, similarly is the attribution of the Hanafi Fiqh.**

Why do you not present a Hadith in which it is mentioned that to attribute Qiraat towards Qaari Aasim is permissible, to attribute Hadith towards Imaam Bukhaari is permissible but to attribute Fiqh towards Hanafis is not permissible? Peer Sahib! When Imaam Tirmidhi mentioned the different Mathaahib, he attributed it towards the different

districts, cities and ummatis. What verdict will you give regarding him?

City

You also made a joke of the fact that Deoband is a city, linking oneself towards Deoband is something to laugh about. Peer Sahib! Bukhaari, Tirmidhi, Nasai, Daar Qutni, Baihaqi are attributed towards what? And is against which aayat or Hadith?

Deoband

You have taken out your anger on the reality of Deoband. The speech to which you are answering to, first you narrate my speech then you provide the answer. I had mentioned that our name "Ahlus Sunnah Wal Jamaa'ah" was given to us by Rasulullaah *(Durre Manthoor)* but the name "Ahle Hadith" was not given by Rasulullaah . We are 'Ahlus Sunnah', that is how our relation to Rasulullaah has been built, which shows that this Deen is complete. We are 'Wal Jamaa'ah', as the Sahaabah have taken the Sunnats of Rasulullaah with great understanding and spread it across the world.ليمكنهم فى الارض the establishment of Deen is mentioned in this Aayat, thus our relation with the Sahaabah and the Ahle Bayt was established. We are Hanafis because Imaam Sahib who was a Taab'ee compiled the sunnats of Rasulullaah . It is as if we have a direct link to the completion, establishment and compilation of Deen integrated into our name. **Just as the higher Raafidhi sect claim that the Sahaabah had wiped out Rasulullaah's Deen and had spread a new Deen, similarly the smaller Raafidhi sect are crying out that the four Imaams have wiped out the Sunnats of Rasulullaah and created their own Deen.**

But the Ijmaa'(consensus) of the Ahlus Sunnat is that the Sahaabah spread the ways of only Rasulullaah and the four

Imaams have compiled the sunnats of Rasulullaah . After the compilation of the sunnats, the only thing left was to act upon it, so the Muqallideen, through the guidance of the four Imaams acted upon the compiled sunnats. But the enemies of the sunnat of Rasulullaah attacked it from both sides. The Ghair Muqallideen started to wipe out the sunnats of Rasulullaah and used the forsaken Ahadith as a shield to defend themselves whilst making excuses of being lovers of Rasulullaah they started to innovate new practices in place of Sunnats. Now it was important to clean the noble appearance of sunnat from the treachery of the enemies of sunnat.

Thus the Ulama of Deoband had carried this out and this is called 'sanitation of Deen'. They clearly explained that the example of Ahlus Sunnah Wal Jamaa'ah is like a predominant monetary note which was accepted by banks and shops worldwide. The example of the Ghair Muqallideen is that of a non-predominant note from which you must be careful lest it happens that a person hands you a non-predominant monetary note and takes the predominant note. And the example of the Ahle Bid'ah is like a counterfeit note. You must always be on your guard that it does not come into your hands and you let the wealth of sunnat go to ruins.

Now it had become obligatory upon Peer Sahib to provide answers in this sequence; that عليكم بسنتى is not authentic rather it should be عليكم بحديثى. Thus you should not be called Ahlus Sunnah rather you should be called Ahle Hadith. Similarly he should have answered that عليكم بالجماعة is not an authentic Hadith. Thus you should not accept the Sahaabah, the Ahle Bayt and the consensus of the Ulama. He should have said that in the Hadith اذا حكم الحاكم فاجتهد and اجتهد برأى, the attribution that you have made towards the Mujtahideen is incorrect. **Consequently he should have brought a Hadith in which it**

is mentioned that to link yourself to a Mujtahid is polytheism and that the Ulama of Deoband are not permitted to take upon themselves the task of 'sanitizing deen'. Peer Sahib!!! It seem like you are a comedian, using the Quraan and Hadith for jokes and humor.

Ignorance

(Peer sahib once mentioned: "someone asked me: are you a Deobandi? I replied: I am a Sa'eed-Abaadi".) Honorable people! According to the common trend, the word Deobandi and Barelwi refers to a certain path. If you are ignorant of the trend of your country then you should be ashamed, not be proud over your ignorance. This is such ignorance as if someone asks you, have you read Bukhaari and you reply no, I read Makki. Someone asks you have you read Tirmidhi and you reply no, I read Madani.

The British

You say: what does the British have to do with the Quraan and Hadith? Peer Sahib! When did I ever say that the British have anything to do with the Quraan and Hadith? What I said was that the British have established a group who deceive the people through the name of Quraan. They named this group Ahle Quraan. Then they established another group who deceive the people through the name of Hadith and they named this group Ahle Hadith.

The Mathhab of Doubts

Peers Sahib's Mathhab is only to instill evil doubts into one's heart. They called this act of instilling evil doubts 'propagation

of Quraan and Hadith'. They call the Ahlus Sunnah Wal Jamaa'ah a group of mixtures. And as a proof they argue that sometimes you follow the verdict of Imaam Abu Hanifa □ and sometimes of Imaam Abu Yusuf □. This ignorant person does not have the least bit of knowledge that all the students of Imaam Abu Hanifa □ have taken oaths that these are all Imaam Sahib's verdicts. Just like to read a 'Mutawaatir Qiraa'ah' (mode of Qiraat that was successively passed down from one era to the other) when there are differences in Qiraa'ah is not regarded as mixing the Quraan, or to act upon an authentic Hadith when there are different narrations is not regarded as mixing, similarly to act upon the preferred verdict when there are different narrations in Fiqh is not regarded as mixing.

If the esteemed Sheikh of any group is ignorant of such a simple law, that group can never understand the Quraan and Hadith let alone, propagate acting upon it. When you find dissimilarities in Ahadith and you sometimes regard the Hadith of Bukhaari or Tirmidhi or Haakim or Nasai to be correct and act upon it then would you also call this mixing? You have been cursed by the Fuqahaa due to which you are void of understanding Deen!

The Height of Ignorance

The second proof that Peer Sahib mentions regarding the Ahlus Sunnah Wal Jamaa'ah being a group of mixtures is not from Quraan or Hadith rather it is something which he has concocted in his mind that is; for someone to follow a person's religion and another person's Mathhab, another person's Caliphate and to be another person's disciple all at the same time cannot be correct. Peer Sahib, this is called relativity. You are someone's son, someone's father, someone's brother, someone's nephew, someone's father in law, someone's brother in law and someone's uncle. Would you call this a

proof of your lineage being mixed? Does not the Quraan speak about the creed of Ibraahim _? and the Deen of Islaam? The poem that Peer Sahib is objecting on is;

Slaves of the Rabb Ummatis of Ahmad Nabi
Friends of the four companions Followers of the sons of Ali
Followers of Hanafi Mathhab Creed of Hadhrat Khaleel
Under the guidance of the saints Under the shade of every Wali

The honorable Peer Sahib writes that we are only the servants of ALLAAH and only follow Nabi . He denied having love for the four illustrated rightly guided Khulafaa, turned away from following the Ahle Bayt, turned away from the creed of Ibraahim _ and denied the Quraan, ran away from the shelter of the pious and denied the aayat كونوا مع الصادقين

The Hanafi Mathhab

Mathhab means path. The Sahaabah acquired Deen directly from Nabi . If a person benefits directly from a river then what need is there for him to form a stream? But those who are far from the river they need a stream for the water to reach them. Not a single drop of water is formed in the stream, it is only a path made for the water of the river to reach the inhabitants. If the Ghair Muqallideen is from amongst the Sahaabah then there is no need for them to tread a path to acquire Deen. But because they could not acquire Deen directly from Nabi , they now have to specify a path which links them to Nabi . If the path is of the narrators of Ahadith

then they are also followers. Some of them are trustworthy and some are not.

Show Us the Name Deoband

(Peer Sahib had challenged "show us the name Deoband and you will receive 1000 Rupees".) Was it not the Hanafi Mathhab already in existence before Darul Uloom Deoband was established? You yourself had attested to the fact that Imaam Muhammad , who had compiled the Mathhab of Imaam Abu Hanifa and made it into a book form, passed away in the year 189 AH. (*pg 10-11)* And on *page 39* of your book, you really stressed on the point that the compilation of the Hanafi Mathhab began in the year 120 AH. **This was certainly the best of all eras, whereas your group was not even in existence before the rule of the British.** Peer Sahib! You are not propagating Quraan and Hadith rather you are misleading the people.

Your elder brother 'Ahle Quraan' also put forward a challenge, that point out to us Bukhaari, Tirmidhi, Abu Dawood, Nasai, Ibn Maajah, Daar Qutni and Baihaqi in the Quraan and you can take home 1000 Rupees. Peer Sahib! Let us ask you. If the Qaadyaanis put up a challenge to you that, if we can show you the name of our city, Rabwah, in the Quraan, would you show us the name of your city, New Sa'eedabaad? Would you call this propagation of Quraan and Hadith or would you call it deception? This is exactly what you are doing and you are calling it propagation of the Quraan and Hadith.

Imaam Zuhri

On *pg 11* you narrated a text from "Mu'atta Imaam Maalik" but you also pruned the ears of the Jews by way of deception.

Ibn Abi Dhi'b mentions that I asked Ibn Shihaab Zuhri □ "Can a ruling is passed by way of one witness and by way of him taking an oath?" so he replied "this is an innovation and the first person to pass a ruling in such a manner was Hadhrat Muaawiyah □. (Imaam Zuhri □ was a great scholar from amongst the Muhadditheen of Madinah.)

Peer Sahib! Do you agree with Imaam Zuhri □ on this statement and regard such a ruling to be an innovation? No! Rather you regard this verdict of Imaam Zuhri □ to be against Hadith, yet he is still from amongst the Muhadditheen.

Peer Sahib! Imaam Zuhri □ would give a verdict through the medium of analogy. Hundreds of his verdicts are found in "*Musannaf Ibn Abi Shaibah"* and *"Musannaf Abdir Razzaaq",* in which he did not bring proofs from Quraan and Hadith, nor did he reject the consensus of the Ulama or analogy. Peer Sahib! He was certainly not a Ghair Muqallid.

One of your honorable scholars, Faiz Aalim Siddiqi, lecturer of the Ahle Hadith Jaame' Masjid, which is situated in the Mustarya Juhlum district, writes: "Ibn Shihaab was knowingly or unknowingly an agent of the hypocrites and the fabricators. Majority of the fabricated Ahadith are attributed to him". Thereafter he quotes from Abbaas Qami "Ibn Shihaab was first a Sunni thereafter to became a Shi'a"

(Siddiqah Kaainaat pg 107,108)

The Sahaabah Kiraam □

Together with the Sahaabah Kiraam accepting the Quraan, Sunnat of Rasulullah , they also accepted the consensus, like it was demonstrated when the Sahaabah took allegiance on the hands of Abu Bakr . The Sahaabah also accepted analogy. Thousands of their verdicts are found in the books of Ahadith. To call them deniers of Fiqh, Ijmaa' and Qiyaas like the Ghair Muqallideen is a lie. Your big brother mentions that the Sahaabah were Ahlul Quraan (refuters of Ahadith), **whereas Moulana Idrees mentioned that the first person to deny Qiyaas was Ibraahim Nidhaam Mu'tazili.** He does not even regard anyone as a denier of Qiyaas in the era of the Sahaabah .

Qaadhi Abu Yusuf

Qaadhi Abu Yusuf had praised those who are acquiring the knowledge of Hadith. But how is this relevant to your group? Can the praises of a Haafidhul Quraan become a proof for the Ahlul Quraan (refuters of Ahadith)? Absolutely not!

Those who were acquiring the knowledge of Hadith were never deniers of Fiqh, Qaadhi Abu Yusuf himself mentions

" لا تكثروا من الحديث الغريب الذى لا تجئ به الفقهاء فاخر امر صاحبه ان يقال كذّاب"

"Do not narrate a lot of Gareeb Hadith which the Fuqahaa have not mentioned lest it happens that he is called a liar".

(Sharafu Ashaabul Hadith, pg 67)

and Qaadhi Sahib also mentions " فاياك وشاذ الحديث وعليك بما عليه الجماعة من الحديث وما يعرفه الفقهاء وما يوفق الكتاب والسنة" "Abstain from Shaaz Hadith (Hadith for which there is only one ascription to which a Sheikh testifies, whether he is trustworthy or not, thus if he is not trustworthy, it will be forsaken and not accepted, and if he is trustworthy, it will be suspended) and it is incumbent upon you to follow the majority of the Ulama of

Hadith and what the Fuqahaa understand and that which coincides with the Quraan and Sunnah" *(Arraddu Alal Awza'i, pg 31)*

Qaadhi Sahib □ is advising that those Ahadith that the Fuqahaa do not recognize are Shaaz. One should abstain from them. If only you had thoroughly gone through Qaadhi Sahib's □ words. Your lack of knowledge has become the cause of your deviation!

Deception

(It is written: "you have acquired Ahadith from the Ahle Hadith") Did you acquire the Quraan from the Ahle Quraan (refuters of Ahadith)? Yes! We have acquired the words of Rasulullaah □ from the Muhadditheen and the meaning of the words of Rasulullaah □ from the Fuqahaa. The Ghair Muqallideen has only two objectives; (1) to wage war against the kuffaar is haraam, (2) To rebel against the Muslims is obligatory. The Ghair Muqallideen have no prosperity written in their fate except for causing mischief with the Ummah of Rasulullaah □.

Imaam Sufyaan Bin Uyainah □

Peer Sahib! On one side is your claim that we do not accept anyone's word except for ALLAAH and Rasulullaah □, so tell us, the words of Imaam Zuhri □, Imaam Abu Yusuf □, Imaam Muhammad □, Moulana Kandehlwi □ and Imaam Sufyaan Bin Uyainah □, which you are presenting, do you regard them as ALLAAH or Rasulullaah □? The words of Imaam Sufyaan Bin Uyainah □ are not against us. Remember the words of Imaam Sufyaan Bin Uyainah □ 'if Hadith was merely a piece of news then it would have been less in number' and he also mentioned: "my eyes burn when I look at the Muhadditheen" *(Jaami'u*

Bayaanul Ilm, vol 2, pg 124-130). **Imaam Sufyaan □ mentions "التسليم للفقهاء سلامة فى الدين" "The only way to safeguard your Deen is to accept the words of the Fuqahaa (Ahnaaf)".** *(Al Jawaahirul Mudhiyyah, vol 1, pg 167)*

Imaam Sufyaan □ mentions "the Mathhab of Imaam Abu Hanifa □ has emerged from Kuufaa and spread throughout the world"

(Manaaqib Imaam Al Jawaahirul Mudhiyyah vol 2, pg 458)

Imaam Sufyaan □ passed away in the year 198 AH and according to him, during the best of eras, the Hanafi Mathhab had spread throughout the world. You (Ahle Hadith) also become furious on this statement of Imaam Sufyaan □ that "the hadith 'لا صلوة الا بفاتحة الكتاب' refers to a person praying individually"

The Sunnat and the Ahle Hadith

Nabi □ has named the group which will be granted salvation as the Ahlus Sunnah Wal Jamaa'ah *(Durre Manthoor, vol 2, pg 63)* and has emphasized on 'عليكم بكتاب الله' 'hold on firmly to Kitaab ullaah' *(Haakim, vol 1, pg 133)* 'عليكم بسنتى' Hold on firmly to my Sunnat *(Haakim, vol 1, pg 96)* and also emphasized to stay with the Jamaa'at. *(Haakim, vol 1, pg 111)* Nabi □ mentioned "العلم ثلاثة ، آية محكمة ، وسنة قائمة ، وفريضة عادلة" **"knowledge is of three types (1) Ayaats from which laws are derived (2) Established Sunnats (3) Upright laws". (Ibn Maajah)**

With relation to Hadith, Nabi □ mentioned "اياكم وكثرة الحديث عنى" "abstain from narrating a lot of Hadith from me". *(Haakim vol 1, pg 111)* He □ also mentioned "present the Ahadith in front of

the Quraan, whatever coincides with the Quraan accept it and whatever does not, set it aside”.

(Daar Qutni, Arraddu Alaa Siyaril Awza’i)

Regarding Ahadith Nabi also mentioned “Different Ahadith will be narrated from me, whatever will coincide with the Quraan and my Sunnat, it will be from me and whatever does not coincide with the Quraan and Sunnat will not be from me” *(Al-Kifaaya Lil-Khateeb, Daar Qutni)* Here, Nabi himself has differentiated between Hadith and Sunnat, that some Ahadith will coincide with the Sunnats and some will not.

(In the texts of Moulana Thaanwi , Hadhrat Jilaani and Hadhrat Purhaarwi Sunnat and Hadith are both mentioned, thus those Hadith are implied to in which Sunnats are mentioned)

Nabi said “If you recognize my Hadith when it is mentioned to you then accept it and if you do not recognize it then regard it as a lie”. *(Daar Qutni)*

Prophecy

Nabi mentioned that “such people will emerge during the later periods, who will bring such Ahadith to you which you and your ancestors would not have heard of before”. (Due to Nabi forbidding people from Ahadith which are against Quraan, sunnat and which are not known.) Nabi advised that “be aware of such Ahadith and do not let them come close to you or else it will lead you astray and cause vice and corruption”. *(Muslim)*

So accordingly this prophecy of Nabi became apparent during the era of the British. This group would instruct people to leave those actions which were according to Quraan and

Hadith and command them to act upon that which were contrary to Quraan and Hadith. They would instruct people to leave those sunnats which were according to Ahadith and act upon those which were against Ahadith. They would instruct people to leave those Ahadith which were recognized by the Fuqahaa and act upon those Ahadith which were Shaaz and denied.

They would command people to act upon those Ahadith which were unfavorable and forsaken and leave those Ahadith which the Mujtahid of the best of all eras, the greatest of all Imaams, Imaam Abu Hanifa had preferred and had given a verdict to act according to it, then thousands of Muhadditheen, Fuqahaa, Awliya ALLAAH, hundreds of rulers in Islaam and millions of people in every era had acted upon it.

The person who takes people away from reading the Quraan according to the Mutawaatir Qiraa'ah and leads them towards Shaaz and forsaken Qiraa'ah, is the enemy of the Quraan, leads people astray and causes corruption in the Ummah. Likewise, those who take people away from sunnat and the majority and commands them to act upon Shaaz and unfavorable narrations, are also enemies of the sunnat and they lead people astray and cause corruption in the Ummah and this group is called the Laa Mathhab and the Ghair Muqallideen, whose successfully developed groups are atheism and Qaadiyaanism.

NOTE: only the experts of Hadith can determine whether a Hadith is authentic or weak, similarly the Fuqahaa and the experts can determine if a Hadith is contrary to Quraan or sunnat or if it is recognizable or denied. No one else has a choice to give their opinions.

Alteration of the Quraan

It is the belief of the Ahle Hadith, like the Rawaafidh, that the Quraan has been altered. **The elder Rawaafidh claim that the Sahaabah have altered the Quraan. The younger Rawaafidh claim that the Ahnaaf have altered the Quraan.** The fact is that if the Imaam makes a mistake in the taraweeh salaah then everyone will call it a mistake, not an alteration. Likewise if a mistake is made in writing the Quraan, then it will be called a printing error and not an alteration. If such a mistake is made, then it will not be regarded as a sin: رَبَّنا لا تُوأخِذْناَ اِنْ نَّسِيْنَآ اَوْ اَخْطَأنَا and Rasulullaah mentioned: "ALLAAH سُبْحَانَهُ وَتَعَالى has forgiven the mistakes of my Ummah" *(Baihaqi)*

The three examples which were presented by Peer Badee-ud-Deen were all printing errors which were corrected. Hence, in *'Idhaahul-Adillah'* which was printed in Karachi by HM Sa'eed Company, this mistake was corrected. Few years have passed since the printing error was corrected in *'Seeratun Nu'maan'* which was printed by Maktaba Siddiqiya in Multan. Only a few copies of the first edition of *'Tahqeeq Rafiyadain'* were sold before they realized the printing error so it was corrected by pen and it was later corrected in print in the second edition. Sometimes such printing errors do occur in the Quraan. Does Peer Sahib consider this as the mistake of ALLAAH or the publishers?

Peer Sahib, if you have the courage then present such a text from a universally recognized Sunni Muhaddith that an error can be called an alteration in reading and writing or else bear in mind that the first person to regard an error as an alteration was Minister Faandar and you are his follower.

The difficulties of my heart has left me
The punishment of ingratitude has befallen you o stranger

Peer Sahib, the mistakes of the Quraanic verses which are made in your book *'Tanqeed Sadeed'* on pages 16, 39, 113, 186, 180, 230 and 258; do you regard all of these as errors or alterations? You made a list of all the mistakes made in your book but you did not add these verses to that list. Hence, to regard printing errors as alterations is not propagation of the Quraan and Hadith, rather it is following the path of Minister Faandar.

The Deoband Anniversary and Indira Gandhi;

Peer Sahib explained this with a lot of joy, but Peer Sahib, you should first prove to us through Quraan and Hadith that if a non-Muslim governor has to come to a gathering without being invited then what sin will be upon the person giving him permission to sit. Bear in mind when Bilqees came to Sulaimaan _ and when the Muhaajireen came to the king of Ethiopia, before passing a verdict. Also explain to us where you were when shouts of 'long lives Pandit Nehru' were called out in Saudi Arabia?

And when Queen Victoria's anniversary was celebrated, a huge door was erected on which it was written 'this is a wish from the bottom of the hearts of the Ahle Hadith, Happy Anniversary' and presented a letter of gratitude to her mentioning 'to Queen Victoria, The Great Queen of England, May ALLAAH bestow his blessings upon your kingdom. We, the members of the Ahle Hadith group, congratulate you with great happiness on this anniversary on behalf of all our members. Our group is taking full advantage of the freedom of religion that is bestowed upon us by your kingdom'.

The advantage of freedom of religion is especially for our group as the other sects have this freedom in other kingdoms. Through this specialty, it becomes clear that this group is most

delighted to have this kingdom and their hearts echo the most with the shouts of best wishes. *(Isha'atus Sunnah, vol 9, pg 206)*

Principles of Allaamah Karkhi

Principle: the ayaats which are against the words of our Ulama, interpretation, abrogation or preference will be applied to those ayaats.

Example of Interpretation

The example of interpretation is that if a person in doubt about the direction of the Qiblah. After pondering over it for some time, he performs the salaah but the Qiblah was on the opposite side then according to us, his salaah will be valid.

Apparently the Quraanic aayat فولوا وجوهكم شطرة is against this. In the aayat we are commanded to face the Qiblah whereas this person's back was towards the Qiblah, so we will interpret this aayat to be for that person who has the knowledge of the Qiblah. That person, who does not have knowledge of the Qiblah, will use his faculty of mind to the best of his ability in determining the direction of the Qiblah and perform salaah. He will be acting upon the aayat فَأَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ الله "Whichever direction you face, you will find ALLAAH." Through this interpretation, both these aayats can be acted upon.

Example of Abrogation

Nowadays when the booty is distributed, the close relatives do not have a share in it, whereas it is mentioned in the Quraan ولرسوله ولذى القربى we say that it is the consensus of the Sahaabah that this aayat has been abrogated.

Example of Preference

According to one aayat of the Quraan, if a woman's husband passes away then she has to pass four months and ten days in iddat, and according to another aayat, if that woman is pregnant her iddat will be till her child is born. (Now a person passed away and his wife was pregnant and the child was born the next day, so according to one aayat her iddat is complete. According to another aayat, she still has four months and eight days left to pass her iddat. Or a man passes away and his wife was one month pregnant. Now according to one aayat, her iddat is four months and ten days. According to the other aayat, her iddat is eight months).

In this scenario, we have given preference to the second aayat which states that the iddat is completed when she gives birth. The reason for this is that Hazrat Abdullaah Bin Abbaas mentions that this aayat was revealed after the aayat mentioning that the iddat is four months ten days, and Hazrat Ali is in doubt about the dates on which both these aayats were revealed, that is why both the iddats will have to be completed concurrently.

***Principle*:** any such Hadith which is against the words of our Ulama, either the Hadith will be regarded as abrogated or there might be another proof which we are acting upon. And according to the principles of Fiqh, either preference will be given to one Hadith over the other or both the Hadith will be regarded as alike and all this will be determined by shar'ee proofs. If a proof is found to regard it as abrogated then it will be abrogated or if a proof is found to give preference to one Hadith or regard both the Hadith alike then this will be done.

Example of Abrogation

The Hadith which states that a person can perform the two sunnats of Fajr after the obligatory two rakaats before sunrise has been abrogated due to a successive Hadith which states that no salaah can be performed after the obligatory two rakaats until sunrise.

Example of Contradiction

It is narrated by Hadhrat Anas that Rasulullaah used to recite Qunoot in Fajr salaah his entire life, whereas it is mentioned in another Hadith that Rasulullaah recited Qunoot in Fajr salaah only for a month and thereafter stopped reciting it. Both these Hadith have been dropped due to contradiction. It is narrated by Hadhrat Abdullaah Bin Abbaas that Rasulullaah stopped reciting Qunoot in Fajr salaah after a month. So we acted upon this Hadith.

Example of Interpretation

It is mentioned in one Hadith that when Rasulullaah would lift his head from ruku, he would recite سمع الله لمن حمده، ربنا لك الحمد i.e. he would recite tasmee' and tahmeed both. In another Hadith it is mentioned that Rasulullaah said that when the Imaam says سمع الله لمن حمده then you (Muqtadi) should say ربنا لك الحمد Here Rasulullaah has divided the two dhikr between the Imaam and the Muqtadi and division is contrary to sharing. We put both the Hadith together and came to this conclusion that to combine both the dhikr is for a person who performs salaah individually and to divide the dhikr between the Imaam and the Muqtadi is for people who offer salaah in congregation. *(Usool Karkhi, pg 84, 85)*. These are the principles upon which Peer Sahib has remarked that the Hanafis have found deficiency in

the Quraan and Hadith, not in their Fiqh. They approve the Fiqh of Ahnaaf and discard the Quraan and Hadith. However, these are the principles which teach us how to act upon the Quraan and Hadith. Peer Sahib did not mention the entire text. If only Peer Sahib had knowledge of the Hadith in which Rasulullaah had mentioned لا ايمان لمن لا امانة له "a person cannot have complete Imaan until he is trusted and Rasulullaah has prohibited people from cheating" Then he would not have named his evil suggestion, the propagation of Quraan and Hadith.

The Compilation of Hanafi Fiqh

قال الطحاوی کتب الی ابن ابی ثور یحدثنی عن سلیمان بن عمران حدثنی اسد بن الفرات قال کان اصحاب ابی حنیفة الذین دوّنوا الکتب اربعین رجلا فکان فی عشرة المتقدمین ابو یوسف وزفر وداؤد الطائ واسد بن عمرو ویوسف بن خالد السمتی ویحي بن زکریا بن ابی زائده و کان یکتب لهم ثلاثین سنة (الجواهر المضیه، ج 2،ص 212)

Translation: Imaam Tahaawi has mentioned through a chain of narrators that there are forty people from amongst the students of Imaam Abu Hanifa who compiled the Hanafi books. From amongst the first ten were Imaam Abu Yusuf Imaam Zufar , Imaam Asad Bin Amar , Imaam Yusuf Bin Khalid and Imaan Yahya Bin Zakariyya . According to another narration و کان اصحاب ابی حنیفة الذین دوّنوا معه الکتب اربعین رجلا کبراء الکبراء 'Imaam Sahib took forty great men with him and compiled the books'. *(Husnut Taqaadhi, pg 12)*

Imaam Sahib started teaching in the year 120 AH after the demise of Imaam Hammaad and he started compiling his Fiqh in the year 143 AH. *(Taareekhul Khulafaa Lissuyuti, Dahabi, Haqeeqatul Fiqh, vol 1, pg 94).* Allaamah Shibli has also stated in 'Al Farooq', pg 45, that Imaam Sahib started

his compilation of Fiqh in this year. In *'Seeratun Nu'maan'*, the author has made a mistake by mentioning the year in which Imaam Sahib □ started passing verdicts for the year in which he started compiling his Fiqh.

Peer Badee-ud-Deen's research is limited. In actual fact, this objection was brought up by Abdul Azeez Raheem Abaadi in *Husnul Bayaan*. Then the same objection was brought up again in *Haqeeqatul Fiqh, vol 1, pg 123* by Muhammad Yusuf Jaipuri. Peer Badee-ud-Deen has stolen these objections from there:

(1) According to the authentic narrations, Qaadhi Abu Yusuf □ was born in the year 93 AH. He was fifty years old in the year 143 AH. *(Husnut Taqaadhi)*

(2) Imaam Muhammad □ was born in the year 132 AH. *(Manaaqib Dahabi, pg 47).* He was 11 years old in the year 143 AH. He has written a few books directly from Imaam Sahib □ which are called Kabeer, such as Al Jamee'ul Kabeer etc and a few from Imaam Abu Yusuf □, such as Al Jamee'us Sageer etc.

(3) Imaam Zufar Bin Hudhail □ was born in the year 110 AH. *(Ibne Khallikaan, vol 1, pg 209).* He was 33 years old in the year 143 AH.

(4) Hibbaan Ibne Mundil □ was born in the year 111 AH *(Taqreeb).* He was 32 years old in the year 143 AH.

(5) Mundil Bin Ali □ was born in the year 103 AH *(Taqreeb).* He was 40 years old in the year 143 AH.

(6) Yahya Bin Zakariyya Bin Abi Zaidah □ was born in the year 119 AH *(Mizaanul I'tidaal)*. He was 24 years old in the year 143 AH.

(7) Imaam Hafs Bin Giyaath was born in the year 115 AH *(Taqreeb)*. He was 28 years old in the year 143 AH.

By including Imaam Tahaawi , Muhammad Yusuf Jaipuri has made his ignorance apparent. Imaam Tahaawi is not included in them rather he was a narrator. In short, Peer Badee-ud-Deen had objections regarding the ages of only seven of the fourteen students of Imaam Abu Hanifa . He had no objections regarding the others and the basis of this objection was also due to Peer Sahib's lack of research. The group whose leader has lack of knowledge, who is known as the Sheikh of the Arabs and non Arabs, who is called the king of Muhadditheen, the leader of the researchers, proves that this group is insolvent of knowledge.

A Terrible Example of Deceiving the People of Makkah

Peer Badee-ud-Deen has brought forward the text of Muhammad Bin Abdul Azeez Al Makki Al Hanafi and Sheikh Mullah Ali Qaari Al Makki Al Hanafi *(pg 46, 47)* with regards to refuting Taqleed that "ALLAAH has not entrusted upon anyone that he should become a Hanafi, Shaaf'i, Maaliki or Hanbali" and he thinks that he has conquered the fort. Peer Sahib has misused this text in such a way as if someone mentions لا اله 'There is no deity' from لا اله الا الله but he does not mention الا الله , just like there is affirmation after negation in the Kalimah, similarly there is affirmation after negation in this text and the text is: بل كلفوهم بان يعملوا بالسنة ان كانوا علماء ويقلدوا علماء ان كانوا جهلاء (شرح عين العلم، ج 1، ص 446) 'but ALLAAH سُبْحَانَهُ وَتَعَالى has entrusted upon them that they should act upon the sunnat in light of their Ijtihaad if they are Ulama-

e-Mujtahideen and if they are not capable of doing Ijtihaad then they should act upon the sunnat by following the Ulama-e-Mujtahideen'.

Peer Sahib, do you call this dishonesty propagation of Quraan and Hadith? However Mullah Ali Qaari Al Hanafi Al Makki has mentioned in another one of his books '*Radde Qifaal':* "it is compulsory to be fixated upon one Mathhab and refrain from taking masaa'il from every Mathhab according to his whims and desires. If we allow this, Deen will lose its discipline and will become chaos and the commandments of ALLAAH will become void.

Some things are haraam according to one Mujtahid and allowed according to the other. Now this person will consider this thing as halaal and haraam at the same time which will result to combining two opposites which is impossible. Or will not regard anything to be neither halaal nor haraam then the commandments of ALLAAH will become void. And when it is compulsory to protect Deen and to keep the commandments of ALLAAH alive which will be impossible without making Taqleed of a specific person, **then it is the consensus of the Ulama that the thing which leads to a compulsory act is regarded as compulsory.** Since Taqleed of a specific person is the introduction to the protection of Deen and keeping alive the commandments of ALLAAH that is why to make Taqleed of a specific Mathhab is compulsory". *(Radde Qifaal)*

Example: this is just as ALLAAH has not commanded anyone to read Bukhari, Muslim, Tirmidhi, Abu Dawood, Nasai, Ibne Maajah, Baihaqi, Daar Qutni, Haakim, Mishkaat, Buloogul Maraam and to quote references such as: "Bukhari has narrated" or "Tirmidhi has narrated" but ALLAAH has

commanded everyone to follow Rasulullaah . However in this day and age, it is impossible to follow Rasulullaah without the books of Hadith and Fiqh. Since it is compulsory to follow Rasulullaah , thus the introduction to a compulsory act is also compulsory. The objective of the Ghair Muqallideen is that Taqleed Mutlaq (to make Taqleed entirely) is compulsory in itself and Taqleed Shakhsi (to make Taqleed of a specific person) is compulsory due to other reasons, for those who do not have the knowledge. Just as it is compulsory in itself to recite Surah Fatihah in salaah and to put vowel points and dots on the words is compulsory due to other reasons, since the non Arabs would not be able to read Surah Fatihah without vowel points.

To accept the Hadith of Rasulullaah is compulsory in itself and to make research on the chain of narrators and to have knowledge of the principles of Hadith, to make critical examination of the narrators, condition of the narrators, is compulsory due to other reasons.

The first person to faithlessly write about the ways of the Ghair Muqallideen was Mia Nazeer Hussein Dehlawi in *"Mi'yaarul Haqq".* Thereafter Muhammad Hussein Bataalwi, Noor Hussein Girjaakhi, Saadiq Siyaalkoti and now Peer Badee-ud-Deen Shah followed him by making Taqleed Shakhsi and they have named this fraud, propagation of Quraan and Hadith. To find out more on the discussions of Taqleed, refer to *Al-Muhannad, Tanbeehudh Dhaalleen, Ibhaath Fareed Court, Fathul Mubeen* and *Nidhaamul Islaam.*

Greatness of the Quraan

It is written in Fataawa Qaadhi Khan "if a person has learnt some part of the Quraan, then when he gets a chance then he should complete it because to complete the Quraan is more virtuous than offering optional salaah and after learning a part

of the Quraan if one goes into learning Fiqh then this is more virtuous than learning the rest of the Quraan." *(Fataawa Qaadhi Khan, vol 4, pg 794).* In Fataawa Bazzaaziyah it is written "if a person has learnt part of the Quraan thereafter he learns Fiqh when he gets the chance, then this is more virtuous because to memorize the entire Quraan is Fardhe Kifaayah (a general obligation which absolves all by a few people acting upon it) and **to learn the necessary laws of Fiqh is Fardhe Ain (obligatory upon everyone) and to learn the rest of the laws of fiqh is more virtuous than memorizing the rest of the Quraan since the general public is in need of Fiqh in their worships and dealings and there are more Haafidhul Quraan than Fuqahaa".** *(Shaami, vol 1, pg 27).* There is a verdict that it is obligatory to learn that amount of Quraan which is obligatory to recite in salaah.

It is compulsory to learn that amount of Quraan which is compulsory to recite in salaah. The same applies to sunnat and mustahab. Likewise, to learn the method of performing salaah is obligatory. Peer Sahib; do tell us what your opinion is? Is it obligatory upon everyone to memorize the Quraan first and that it is prohibited to learn the necessary laws regarding salaah and dealings before it? Do tell us, did you yourself not learn the laws of salaah nor perform salaah before memorizing the Quraan? Bring forth an aayat or Hadith which proves that this Mas'ala is incorrect.

It is mentioned in the Hadith to such an extent that a person was unable to recite the Quraan so he asked Rasulullaah in this regard, thus Rasulullaah taught him سبحان الله والحمد لله الخ and said to recite this in your salaah. *(Mishkaat)* Look! **Rasulullaah taught him how to perform salaah before teaching him the entire Quraan.** You could not even understand the Mas'ala due to your hatred for Fiqh.

After this, shamelessly he wrote that it is permissible to write the Quraan with blood and urine according to the Ahnaaf and he did not differentiate between having and not having a choice. Look! It is prohibited to drink even a drop of wine, partake of carcass, blood and swine when a person has the capability to abstain from it. But the Quraan gives permission to eat from it when a person is in an involuntary state. Now an ignorant person like you composes a heading "the greatness of the swine in the Quraan" and write that the Quraan has given permission to eat swine. Even shaitaan did not get the opportunity to tell such lies. Oh you ignorant fool! It is not even permissible to touch the Quraan without wudhu if a person has the capability to make wudhu, nor can a person recite the Quraan in the state of impurity according to the Hanafi Mathhab.

To disrespect the Quraan, to put the Quraan on impurity is as sinful as prostrating in front of an idol, killing a Nabi or to disgrace the Ka'bah. *(Shaami, vol 3, pg 284)*. For a person who is dying of hunger or thirst, it will be permissible for him to eat carcass or swine or drink wine due to him being in an involuntary state. Similarly if the conditions of compulsion are found and there is definite cure in it, then will it be permissible or not? According to some Fuqahaa, it is not permissible to consume these items even in an involuntary state. This has been regarded as the preferred verdict in Durre Mukhtaar. Abu Bakr Isqaaf mentions that according to some Fuqahaa, it is permissible in such a state and the verdict has been given upon this. However, this is a weak narration. Allaamah Shaami has also mentioned this narration withقيل .

According to your teachings, blood is regarded as pure and the urine of a breastfed baby and halaal animals is also pure. You also regard semen to be pure, thus according to your teachings, it will be permissible to write the Quraan with blood and urine in a voluntary state or else present an aayat of the Quraan or a

Hadith in which it is stated that it is prohibited to write the Quraan with a pure substance. There is such difference between us about this Mas'ala like how the Muslims and the Sikhs have differences regarding swine.

According to the Sikhs, it is permissible to consume swine in a voluntary state. For the Muslims, it is prohibited and whosoever regards it as halaal is considered a non believer. Yes, it is permissible to consume in an involuntary state. Similarly, blood, semen, urine of a halaal animal are all considered pure according to you and to write the Quraan with a pure substance in a voluntary state is permissible. According to us, all the above mentioned things are impure and to write the Quraan with it is not only prohibited but also considered as kufr and it is also forbidden in an involuntary state according to the preferred verdict. This objection was posed by the shi'as before Peer Badee-ud-Deen to which the Ahnaaf had given a mind blowing answer and now the followers of the shi'as have posed the same objection.

Greatness of the Hadith

After the Quraan, the sunnats of Rasulullaah is regarded as a shar'ee proof, according to the Ahlus Sunnah Wal Jamaa'ah. **If a person rejects a successive sunnat, he will be deemed as a non believer because through successive sunnats, the knowledge of a definite proof is achieved.** Through a famous Hadith, reassurance is achieved. If a person rejects it, he will be deemed as deviated and to act upon a Khabr Waahid (Hadith which is narrated by only one person or more in every era but it does not the level of being famous or successive) is compulsory, a person who abandons it is a sinner. **All the books of Hadith which are compiled are either done by the Muhadditheen or the Muqallideen. There is not even a booklet for small children compiled by the Ghair**

Muqallideen. Muhadditheen are divided into four groups, Tabqaat Hanafis, Tabqaat Maalikis, Tabqaat Shaaf'is and Tabqaat Hanbalis. **The Muhadditheen have never written a book named 'Tabqaat Ghair Muqallideen'. There were no books, commentaries, footnotes or translations written by the Ghair Muqallideen before the era of the British.**

But nowadays, just as the Ahle Quraan claim that they are the possessors of the Quraan, similarly the Ahle Hadith have taken the name 'Ahle Hadith' from the British and tried to gain possession of Hadith. The whole world is uttering the words of Rasulullaah because of the Ahnaaf, and the Ghair Muqallideen say that the Ahnaaf do not show any grandeur to the Quraan and as a proof, he quotes from *Fataawa Alamghir, vol 5, page 277* طلب الحديث حرفة المفاليس 'To seek Hadith is the occupation of the poor' (يعنى به اذا طلب الحديث ولم يطلب فقهه (كذا فى التاتارخانيه) (when he seeks Hadith, he does not gain its understanding.)

Peer Sahib did not narrate the text which is mentioned in the brackets. Rasulullaah also mentioned اياكم وكثرة الحديث 'Refrain from narrating a lot of Hadith' *(Jami' Bayaanul Ilm, vol 2, pg 124)* and Allaamah Ibn Abdul Barr mentions:

الذى عليه جماعة فقهاء المسلمين وعلمائهم ذم الاكثار دون التفقه ولا تدبر والمكثر لا يأمن مواقع الكذب على رسول الله صلى الله عليه و سلم لروايته عمن يؤمن وعمن لا يؤمن

'The way of the Fuqahaa and Ulama is to dispraise from narrating a lot of Hadith, not to dispraise from understanding the Hadith. He who narrates a lot of Hadith cannot be free from ascribing lies towards Rasulullaah as he narrates from those who are trustworthy and those who are not trustworthy'

(vol 2, pg 124)

على ما يطلبه كثير من اهل عصرنا اليوم دون تفقه فيه ولا تدبر لمعانيه فمكروه عند جماعة اهل العلم

'Abu Umar mentions that according to a group of Ulama, it is detested to seek Hadith like the masses in this era are doing without any understanding of it and without contemplating in its meaning.' *(vol 2, pg 127)* Look! According to the Ulama, seeking Hadith without understanding is detested.

Imaam Shu'baa mentions 'my biggest fear is that Hadith will take me to Jahannam.' He also mentions 'Qais Bin Rabee' was discussing Hadith with me and I had this fear within me that the roof might fall and kill both of us'.

Imaam Abdullaah Bin Idrees

Imaam Abdullaah Bin Idrees mentions that we (Muhadditheen) would say that narrating a lot of Hadith is foolishness. Imaam Abdur Razzaaq said, "we considered Hadith to be goodness but it turned out to be malice". Imaam A'mash mentions, "there is no nation in the world more malicious than the Ulama of Hadith. If only I had dogs with me, I would let them loose upon the Ulama of Hadith". Ibne Jareer mentions that we would visit A'mash and he would have a dog which would bite the Ulama of Hadith. It so happened that the dog died. When the Ulama of Hadith came to Imaam A'mash, he would look at them and tears would roll down his cheeks and would say 'it is such a pity that my dog which enjoined goodness and forbade evil, died'. Imaam Abu Bakr A'yaash mentions that from the entire creation, the Ulama of Hadith are the worst.

The above text is not from any Hanafi book, rather they are the excerpts from the book *'Sharaf Ashaabul Hadith'* whose author is the beloved historian of Peer Badee-ud Deen, Khateeb Baghdadi. Peer Sahib also owns a copy of this book.

Peer Sahib has quoted this book in *'Baraa'te Ahle Hadith'* page 12 but because of Peer Sahib's lack of research, he could not even complete reading this small booklet, and if he has read the entire booklet and still is objecting on the text of Fataawa Alamghir, then this is the height of stubbornness and prejudice. Imaam Shu'baa used to say: 'I hate the people of Hadith the most' and Sheikh Amar Bin Haarith used to say ما رأيت علماً اشرف واهلاً اسخف من اصحاب الحديث 'I have neither seen such a noble knowledge, nor such inferior people than the Ulama of Hadith'. Some Ulama of Hadith were so uneducated in the field of Fiqh that they would make istinja and perform Witr salaah without making wudhu and as a proof they would present the Hadith من استجمر فليوتر .

What is wrong in calling such Ulama of Hadith paupers, who do not have knowledge about the Fiqh of Hadith?

The complete laws of a person's life have been explained in the Hanafi Fiqh in the light of Quraan and Hadith. This Fiqh encompasses thousands of laws. **Peer Sahib has objected on three of them that Imaam Abu Hanifa has erred in it.** Whereas Peer Sahib also accepts regarding a Mujtahid, that if his Ijtihaad is based on an error, then too he will get one reward and that error is forgiven like it has been mentioned clearly in the Hadith. *(Tanqeed Sadeed, pg 212, 220)* If ALLAAH has forgiven them then why is it that you cannot forgive them? These are not new objections that Peer Sahib has made and Ahnaaf have answered them long before Peer Sahib came into this world. Peer Sahib is again eating the food that has been vomited.

The first Mas'ala is with regards to forcefully giving divorce. Before Imaam Abu Hanifa , Hadhrat Abdullaah Bin Umar , Imaam Sha'bi , Hadhrat Sa'eed Bin Jubair , Imaam A'mash

□, Imaam Ibraahim Nakh’i □ and Imaam Qatada □ *(Abdur Razzaaq, vol 6, pg 410)* Hadhrat Sa’eed Bin Musayyab □, Hadhrat Abu Qilaaba □ and Qaadhi Shurai’ □ had also acknowledged this. *(Footnote of Zujaajatul Masaabih, vol2, pg 476)* and their proof is from the following Hadith of Rasulullaah □ ثلاث جدهن جد وهزلهن جد الطلاق والنكاح والرجعة *(Abu Dawood, Ibne Maajah)* and this is further supported in the Quraan that blood money and penalty is compulsory in an accidental murder. And if someone is forced to have sexual intercourse then ghusl becomes obligatory upon that person according to all the Ulama. That person’s fast will break and Hajj will be nullified. In short, these noble people have drawn out this Mas’ala from Quraan, Hadith and consensus. This is further supported by a clear Hadith in which it is stated that a woman placed a knife on her sleeping husband’s neck and forced him to divorce her. He forcefully divorced her. Rasulullaah □ put the divorce into effect. The Hadith which you presentedلا طلاق فى اغلاق , neither the chain of narrators are authentic nor is its meaning clear.

You have said through analogy that ‘Iglaaq’ means ‘forcefully’ whereas it is narrated in another Hadith by Hadhrat Abu Huraira □ that Rasulullaah □ has said كل طلاق جائز الا طلاق المعتوه المغلوب على عقله*(Tirmidhi)* and it is narrated by Hadhrat Jaabir □ لا يجوز للمعتوه طلاق*(Musnad Imaam A’zam)* and it is narrated by Hadhrat Ali □ through an authentic chain of narrators كل طلاق جائز الا طلاق المعتوه*(Ibn Abi Shaiba).* From these Ahadith, it becomes clear that the word ‘Iglaaq’ refers to Talaaq of an insane person, since one Hadith explains the other. You have left a supportive commentary from a Hadith and made analogy and named this propagation of Quraan and Hadith.

Kitaabus Salaah of the Muhadditheen

I requested Peer Sahib to present a book which mentions the complete method of performing salaah of the Ghair Muqallideen which was written five minutes before the British came into rule. Till today, Peer Sahib was unable to present such a book. He mentioned that Ibn Ulaiya had written Kitaabus Salaah. Peer Sahib! First proof to us that Ibn Ulaiya was neither a Mujtahid nor a Muqallid but was a Ghair Muqallid which you will never be able to prove till Qiyaamah. Then present the book together with the complete method of performing salaah proved through clear authentic Ahadith which are not contradicting any other Hadith. You have merely mentioned his name to deceive everyone.

False Evidence

You have narrated this Mas'ala from the book of Imaam Muhammad but this narration is found in Imaam Muhammad's book *'Al Mabsoot'* that this decision was made by the rightly guided Khalifa, Hadhrat Ali . Thus you are objecting on Hadhrat Ali and on those Sahaabah who had kept quiet on this decision and the Hadith which you have quoted does not have anything to do with this Mas'ala. To write a Hadith that is irrelevant to the topic can only be your work.

Non Muslim Citizens of the Islaamic State

If someone utters any disgraceful word towards Rasulullaah then he will be punished وفى الحاوى القدسى ويؤدب الذمى ويعاقب على سبه دين الاسلام او النبى او القرآن It is mentioned in *'Al Haawi Al Qudsi'* that the non Muslim citizens of the Islaamic state will be reprimanded and punished for swearing at the Quraan,

Rasulullaah □, or Islaam. *(Bahrur Ra'iq, vol 5, pg 115)* and if he makes it a habit, then it becomes compulsory upon the authorities to kill him. *(Umdatur Ri'ayah, vol 2, pg 337)*. Rasulullaah □ commanded not to kill those who would make salaam.

The Two Taw'uz

Peer Sahib stole this objection from the shi'as. What verdict would you give regarding Abdullaah Bin Mas'ood ? Irshaadul Haqq Athari has tried hard to prove that Abdullaah Bin Mas'ood has denied these two surahs to be part of the Quraan, and your elder brother, Peer Muhibbullaah Shah Raashidi has written a favorable review in this book. The story narrated by Ibn Asaakir is completely fictitious.

Seal of Nabuwat

You have stolen the objections of the shi'as so that you can answer to my lectures. You objected that the Ulama of Deoband are deniers of the finality of Nabuwat and this objection was stolen from the Qaadyaanis. Whereas it is mentioned clearly in *'Tahdheerun Naas'* that if a person denies the finality of the era of Nabuwat, he will be deemed a non believer. Hadhrat Nanotwi □ passed away in the year 1290 AH. Till today, none of your teachers from the Ghair Muqallideen have ever regarded Hadhrat Nanotwi □ to reject the finality of Nabuwat. You have regarded all the Ghair Muqallid Ulama to be uneducated and followed the Qaadyaanis.

Kalimah and Durood

Not one sentence is authentic from the entire lecture. He had just combined the objections against Ahlus Sunnah Wal Jamaa'ah which were raised by the shi'as and the Qaadyaanis.

He has begged for objections as well and now at last this beggar is prostrating at the doors of the Barelwis, because this incident took place in 1336 AH and until 1404 AH, not one Ghair Muqallid Aalim had made this incident an objection. This poor beggar is roaming around with a bowl that someone might give him something. The Ulama of Deoband have answered these objections before Peer Badee-ud Deen was even born.

If a person commits adultery in his dream or utters the words of kufr, then will you punish him for committing adultery? Or will you consider him to be an apostate? If a person dreams of getting married to someone's daughter, then will her father send her daughter with him after listening to the dream? And if someone utters a word of kufr by mistake in the state of consciousness, like it is mentioned in the Hadith that a person uttered these words by mistake اللهم انت عبدى وانا ربك 'Oh ALLAAH, you are my slave and I am your Rabb' so are there any verdicts of kufr in the Quraan or Hadith for such a person? According to Hadith, a sleeping person and a person who has no control, is not answerable for his crime. When those disciples are crying because of those dreams and mutterings which came on their tongues helplessly, and they are repenting and asking forgiveness from ALLAAH ▯.

They say that we are the followers of the sunnats of Rasulullaah ▯ and not Ambiyaa. To beg and make such objections and call this the propagation of Quraan and Hadith is a proof of your lack of knowledge. Nowadays real men are scarce that the Sheikh of the Arabs and the non Arabs, the ruler of the Muhadditheen, the leader of the muhaqqiqeen is a beggar and a pauper at the doors of the shi'as, Qaadyaanis and Barelwis. I am requesting Peer Sahib to listen to my lecture again and provide answers. Abusive language and curses are

not the answers to my lecture. If you die with these debts then your Janaazah salaah will not be permissible.

Towards the end, Peer Sahib realized that he had to prove that the name of his sect ‘Ahle Hadith’ is proven from the Quraan and Hadith. This could not be done, so people would think that to ‘act upon the Hadith’ is in reality lies, deception, abusive language and fraud. So he presented a text of Moulana Abdul Hayy Lucknowi □ in which he praises the Muhadditheen. This is such a deception as if Ahle Quraan writes an extract praising the commentators of Quraan. To deceive people by saying that Moulana Abdul Hayy Lucknowi □ had praised the Ghair Muqallideen is purely a deception. **Moulana Abdul Hayy Lucknowi □ writes against the atheists** :

انفسهم باهل الحديث وشتان بينهم وبين اهل الحديث واخوانهم الاصاغر المشهورين
بغير المقلدين الذين سموا

‘The younger brothers of the atheists call themselves Ahle Hadith, whereas there is no relation between them and the Muhadditheen.’ *(Al I’laam Al Marfoo’a Moulana Abdul Hayy □ , pg 248).* It is such a pity that Peer Sahib has started and ended his lecture on deception.

Translation edited by
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British and the Ahle Hadith

The Appearance of the Ghair Muqallideen in India

By Moulana M.A. Okharvi (AR)

The Ghair Muqallideen never existed as a group in the entire Islaamic world and is still not in existence. Only India is such a country in which this deviated sect exists in certain places **but before the rule of the British, this group was never heard of in India.**

This group came into existence in India under the guidance of the British. When the British set foot in India, they gave freedom to the citizens of India under the principle "divide and rule" to cause confusion, disorder, differences, separation and disunity amongst the Muslims. Secretly they exhausted all their means so that they can achieve liberation. This was an evil strategy. **They knew very well that the root and the source of all corruptions is freedom of religion.** The result of which was that the deviated sect 'Ghair Muqallideen' came into existence and through this, atheism, refuters of Hadith, Qaadiyaanism and modernism came into existence.

Freedom of religion means that whichever Mathhab a person desires, he may follow. He can interpret the Quraan and Hadith according to his understanding; interpret and change the Quraan and Hadith with incorrect meanings and spoil its contents to such an extent that no one cares about it. Hence, Nawaab Siddiq Hassan Khan Sahib pays tribute to the British governor by writing:

"By looking back into the books of history, the peace, comfort and freedom that was given to everyone by the British rule was not given by any other government (i.e. before the British rule,

all the Islaamic empires such as the Ottoman empire, was void of peace, comfort and freedom) and the reason for this was that the British gave freedom of religion to one and all."

(Tarjumaan Wahaabiyah, pg 16)

In another place he writes "and these people (Ghair Muqallideen) use this freedom of religion which the British had proclaimed, again and again." *(Tarjumaan Wahaabiyah, pg 22)*

In the same book he writes "and they (Muqallideen) wish that the prejudice in following one Mathhab, making Taqleed of a specific person and that the ignorance of their predecessors remain alive and the comfort which was given to the citizens of India through freedom of religion by the government should be lifted. *(Tarjumaan Wahaabiyah, pg 110)*

As if the Ghair Muqallideen came into existence through the freedom of religion which was attained from the British and they have come forward to fulfill the wishes and objectives of the British. They willingly provided their services to bombard the forts of Islaam and uproot the tree of Islaam through the help of the opposition soldiers and they presented themselves in the court of the British and said: "we, the devoted servants will not hesitate in giving our lives to fulfill your wishes. Your mere indication is sufficient for us."

Hence, by the indication of the British, the Ghair Muqallideen stood up to form three deviated forces and they tried really hard to fulfill each and every desire of the British. **The detail of the three forces is as follows;**

(1) The deviated and false sects that had come about were buried through the blessings of Taqleed. **Amongst the major ones were the Mu'tazila.** They were prominent in changing the meanings of Quraan and Hadith. When the British set foot in India, they found the need to resurrect this group so that they

can gain authority and cause conflict amongst the Muslims. Nobody had the qualities amongst Ahnaaf to carry out this mission so their second option was to turn towards the Ghair Muqallideen who had amongst them the capabilities for carrying out this mission. And who was this person you may ask?

Sir Sayed, rector of Aligarh College. Sir Sayed had thanked them by **saying "it is such an honor that you have chosen this devoted servant to carry out your duties".** Hence, **Sir Sayed laid the foundation of a group called Atheism, which gave the Mu'tazila sect a new style, shape and manner.** They made an effort to put forward their propagation in attractive words so that it becomes easy for people to digest. In honor of carrying out this duty he was given the title 'sir'.

(2) To understand the correct interpretation of the Noble Quraan, a lot of help is taken from the Hadith, to such an extent that it is impossible to understand the Noble Quraan without the help of Hadith. It was the desire of the British that there should be such a group who claim that they can understand the Quraan without the help of Hadith whilst refuting the importance of Hadith and strive to carry out this duty with enthusiasm. They could not find anyone from amongst the Ahlus Sunnah Wal Jamaa'ah who met their standards and could make an effort in carrying out this duty.

Thus the Ghair Muqallideen gave their finest men over to carry out this duty; Abdullah Chakraalwi, lecturer of Cheniya Masjid, Lahore **(Abdullah Chakraalwi was first a Ghair Muqallid)** *(Mauje Kawthar pg 52)*, Ahmad Deen Bagwi, Aslam Jeera Japuri **(Aslam Jeera Japuri was also first a Ghair Muqallid)** *(Nawaadiraat pg 37)* **Nayaaz Fatah Puri (he was also a Ghair Muqallid)** and **they strove in bringing the wishes and desires of the British to reality by laying the foundation of the sect 'Refuters of Hadith'** and they gave their lives in

making up proofs to refute Hadith and they were successful in deviating many people from the straight path.

(3) **Then the British desired to raise a Nabi in Punjab where people worshipped their saints,** who would deviate the people by catching them in his trap of Nabuwat and destroy the unity of the Muslim Ummah and engage them in fighting with each other by creating conflict between them.

Even though there were many religious leaders in Punjab whilst some were inexperienced, but they had become a strong barrier in the path of the British by holding onto the reins of Taqleed. Thus the British found a capable person for this dirty and despicable mission from amongst the garbage of the Ghair Muqallideen. **This person was Mirza Gulaam Ahmad Qaadyaani. (Mirza Gulaam Ahmad Qaadyaani was also a Ghair Muqallid at first.)** *(Mujaddid A'zam, vol 2, pg 1342).* He laid down the foundation of this new deviated sect and stabbed the Muslim Ummah in their stomach.

(4) Mirza Gulaam Ahmad Qaadyaani was not so intelligent. He had lack of knowledge and intelligence. They needed a clever and shrewd scholar who was also experienced in politics to guide him. The British made a thorough assessment of all the groups in the country but they could not find anyone who was capable for this mission. Thus they tracked down an appropriate person from the midst of the Ghair Muqallideen to guide Mirza Sahib.

This was the famous Ghair Muqallid scholar who was from Bherah, Hakeem Noor-ud-Deen Bherwi (He was also a Ghair Muqallid at first) *(Tareekh Ahmadiyat, vol 4, pg 69-70)* who guided Mirza Sahib by the order of the British and became a helping hand in making this mission a success. It was his intelligence which helped to draw up policies in establishing the Ahmadi Jamaat.

Now we will prove and clarify the reality from the texts of the prominent Ulama of the Ghair Muqallideen, that the Ghair Muqallideen were never heard of before the British started to rule India and the Hanafi school of thought was predominant at a high level. The kings, governors, leaders, ministers, Ulama, Fuqahaa, eloquent people, Muhadditheen, Mufassireen and researchers were all from the Hanafi school of thought. Accordingly, we will first bring forward the text of the initiator of the Ghair Muqallideen group, Nawaab Siddiq Hassan Khan Sahib.

Nawaab Sahib writes:

“In brief, the condition of the Muslims of India were such that due to the majority of the people admiring the ways and the creed of the kings, that is why till this day and age (the ruling of the British) these people have continued to tread the path of the Hanafi Mathhab, thus all the scholars, judges, Muftis and governors were Hanafis, to such an extent that a large group of Ulama had jointly compiled Fataawa Hindiyah and Shah Abdur Raheem Sahib, the father of Shah Wali-ullaah Sahib Dehlawi was also part of them.*(Tarjumaan Wahaabiyah pg 20)*

In the same book, Nawaab Sahib writes further:

“The Muslims of India were always following either the Shi’a or the Hanafi Mathhab.” *(Tarjumaan Wahaabiyah).* From the excerpts of Nawaab Sahib, it becomes clear that since Islaam became prevalent in India till the time when the British came to rule, majority of the citizens were following and acting upon the Hanafi school of thought and a few followed the Shi’a Mathhab. Besides these two groups, no other group was heard of in India. If the Ghair Muqallideen were in existence from the beginning in India, Nawaab Sahib would have definitely mentioned it.

Nawaab Sahib has clearly negated this group to be in India from the beginning. That is why there is no need to argue about this fact.

This has been supported by the famous Ghair Muqallideen scholar Molvi Muhammad Shahjahaanpuri

Moulana is a famous scholar and researcher and a source of pride for the Ghair Muqallideen. He writes in his book '*Al Irshaad Ila Sabeelir Rashaad*' about how his group was newly formed.

"A few years have passed since some people from a strange group have been seen in India whom people are not familiar with. These people were rarely seen in the earlier times and their names were heard of just recently. They call themselves Ahle Hadith, Muhammadi and Muwahhid however the other groups call them Ghair Muqallid, Wahaabi and La Mathhab"

(Al Irshaad Ila Sabeelir Rashaad, pg 13)

From the excerpt of Moulana, we came to know that if this group had been in India from the beginning then people would have acknowledged their ideologies and thinking and would have known about them and the citizens of India would not have been unfamiliar with this group.

This is further supported by the Ustaad and Father-in-law of Molvi Nadheer Hussein Dehlawi, Moulana Abdul Khaaliq Sahib

Moulana, in his famous book '*Tanbeehudh Dhaalleen*' sheds light on this group being innovated by writing:

"The rector of this new group (Ghair Muqallideen) is Abdul Haqq Banaarasi who had stayed in Banaaras for a few days and Hadhrat Ameerul Mu'mineen, Sayed Ahmad Shaheed had expelled him from his group due to such indecent acts and the Ulama of the Haramain had issued a verdict of killing him but somehow he escaped".

Another Proof of the Ghair Muqallideen being an Innovated Group

It is a historical fact that there are always traces of those groups or nations that came in the past and there are some signs which indicate them to have been in existence in the past and negates it being an innovated group. If we look at the Ghair Muqallideen in the light of this principle, then it will soon become clear like the midday sun that this is an innovated group.

Take note:

If the Ghair Muqallideen were in existence from the beginning in the Pakistani and Indian continent, then some traces of their existence would have been found, they would have had some settlements, or had a Masjid or some buildings built by them. For example, Lahore is an old city of this country. Since the Ahnaaf have been in this city from the beginning that is why their traces are still found today.

The grave of Hadhrat Ali Hajweri , Shaahi Masjid, Masjid Wazeer Khan Sahib and numerous other traces are found in this city. **On the contrary, the first Masjid built by the Ghair Muqallideen in the whole of India is the Cheniya Masjid which is a remembrance of the British rule.**

This is the same Masjid whose lecturer was the famous refuter of Hadith, Abdullaah Chakraalwi, who was at first a Ghair Muqallid. He would swear at the predecessors especially at Imaam Abu Hanifa . Due to this, the curse of ALLAAH fell upon him that he died as a refuter of Hadith. Rasulullaah has spoken the truth when he said that ALLAAH said: من عادی لی ولیا فقد اذنته بالحرب "Whosoever has enmity with any one of my friends, I wage war against him". Hence, those who speak ill of the friends of ALLAAH like these people; he will die in that same state.

Further Note:

The Ghair Muqallideen were never heard of before Moulana Abdul Jabbaar Gaznawi in Amritsar, before Nawaab Siddiq Hassan Khan Sahib in Bhopal, before Nadheer Hussein Sahib Dehlawi in Delhi, before Abdul Haqq Banaarasi in Banaaras and before Moulana Muhammad Ibraheem Sialkoti in Sialkot.

Is there anyone who can come to the stage and prove that the Ghair Muqallideen were in existence before these people.

From Another Angle:

Just as the Ghair Muqallideen in India cannot point out any building, any Masjid or any Madrasah which was established by them before the rule of the British, **similarly they cannot point out any book or even a booklet which was written by them before the rule of the British (even though they are**

plotting to write a history book dating back to more than seven hundred years ago to confront this challenge). We are openly challenging them with a reward to point out any book, Tafseer, commentary of Hadith in which it is written that the Muqallideen are Mushriks and they make the target of their curses the A'imah Mujtahideen. Is there anyone up for the challenge??

The Ghair Muqallideen have not been able to compile a book of their own principles till this day and age. Their book of principles is *'Buloogul Maraam'* which was written by a Shaf'ee Muhaddith, Allaamah Ibne Hajar Asqalaani . The syllabuses which are taught in their Madaaris were drawn up by the Ahnaaf. They use the commentaries and the footnotes which were written by the Muqallideen to prepare their lessons. But their treacherous ways are such that they make the target of their swearing and rude comments, the same Muqallid Ulama. How strange that they have lost all their manners.

Services Provided by the Ghair Muqallideen and the British

With the blessings of ALLAAH , this fact has been unveiled through proofs that the existence of the Ghair Muqallideen is because of the British. This group was never heard of in India before the rule of the British.

Now we will mention in detail the services that the predecessors of the Ghair Muqallideen provided to the British government so that it becomes clear why the British had favored them.

First we will shed light on the services provided by the most esteemed Ghair Muqallid Sheik Moulana Nadheer Hussein

Sahib. Before mentioning the memorable works of Moulana, it will be appropriate to give a brief introduction of Moulana.

A Brief Introduction of Moulana Nadheer Hussein Sahib Dehlawi

Moulana Nadheer Hussein Sahib was regarded to be a great Aalim and leader of the Ghair Muqallideen. He is remembered by the Ghair Muqallideen by the titles Mujaddid A'zam, Sheikhul Kul Fil Kul, Shamsul Ulama, Aayat min Aayaatillaah and they consider him to be from amongst the rectors of their group. In short, he is regarded as an esteemed and praiseworthy person. He had a lot of influence in the upliftment and spreading of Ghair Muqallidiyat. He spent seventy five years of his entire life in criticizing the pious predecessors and taking out faults in their memorable works of Fiqh and knowledge and he made them his target for his fake allegations. He was born in the town of Surajgarh, Mongeer district, Bahaar province in 1220 AH (1805). He lived for a hundred years and died in the year 1320 AH. Moulana Abdullaah Rupuri has remembered him by the titles Aayat min Aayaatillaah, Imaam-uz-zamaan and Sheikhul Arab Wal Ajam.

(Nataaij-ut-Taqleed, pg 11)

Moulana did not take part in the 1857 freedom fight but still he was called bold because of injuring and defeating the desires of the Mujaahideen. The prominent elders and Ulama of the era had issued a verdict of Jihaad against the British. Moulana refused to put his signature on this verdict.

Then in the midst of the battle, he deceived the Mujaahideen by bringing home an injured British woman. He treated her then handed her over to the British and received his certificate of loyalty from the British.

Details:

Before going into the details of the memorable works of Moulana, this lowly servant finds it appropriate to shed some light on the 1857 freedom fight.

The Background of the 1857 Freedom Fight

Mujaahide Kabeer, Sheikhul Islaam, Imaam Raashid, Hadhrat Moulana Sayed Hussein Ahmad Madani sheds light on the background of the 1857 freedom fight in his famous historical book *'Naqshe Hayaat'*:

As far as the incidents and events tell us, the British became drunk and intoxicated in their power and success that they did not consider any treaty nor any king or ruler.

They would look at every Indian, whether Hindu or Muslim with utmost disgrace and would use vulgar language and actions against them. We have mentioned earlier the saying of Warren Hasengez "The British become different when they come to India. The crimes which they did not even think of committing in Britain become easy for them to commit just because they were British."

In brief as time passed, new oppressors would become apparent in different forms.

Other Indians were put through such difficulties and obstacles that people could not even comprehend. They were deprived and refused of attaining high posts and from attending special functions.

Because of minor excuses or propaganda, which the Europeans are habitual of; they laid attacks on the state governorships or discharged them from their positions.
According to the famous saying: “Hard times call for desperate measures”, the Muslims became desperate and found it to be necessary to strive for freedom. Hence, those who were part of Sayed Sahib’s □ movement reached the borders and became involved in the war. They returned back to their city after Sayed Ahmad □ was martyred in Balaakot. The hearts of the disciples of Hadhrat Sayed Ahmad Sahib □ and those who were somehow involved in Sayed Ahmad’s □ movements were always restless of attaining freedom.

That is why the whole of India especially the Muslims deemed this 1857 freedom to be necessary. *(Naqshe Hayaat, pg 449, vol 2)*

In light of these events, Ulama from far and wide who were open minded and had the desire for Jihaad issued a verdict of Jihaad against the British upon which the prominent Ulama of the era signed their names. As soon as this verdict was issued, a wave of enthusiasm overcame the Muslims and their Imaani feelings flew up in flames.

But it was a pity that there were some Ulama in that era who had hidden motives, who wanted to be safe from everything that was happening around them, so they did not sign this verdict. **The Imaam of the Ghair Muqallideen, Moulana Nadheer Hussein Dehlawi had topped the list of these worldly and trouble-free inclined Ulama.**

How Mia Sahib deceived the 1857 Freedom Fighters and his Faithfulness to the British Government

Fazal Hussein Bahaari wrote the biography *'Al Hayaat Ba'dal Mamaat'* of Mia Sahib and wrote a topic in his biography *'Faithfulness to the British Government'* under which he wrote:

"It is necessary to mention the loyalty of Mia Sahib to the British government during the 1857 freedom fight, that when most of the ordinary Ulama had issued a verdict of Jihaad against the British, Mia Sahib neither signed it nor stamped it. He would himself mention 'he was rowdy but not a royal brave fighter. What could that poor old brave Shah do? I told the brave Shah that it is inappropriate to fight against the British but he was caught up in the hands of the rebels. Even if he wanted to do something, what could he have done?'"

(Al Hayaat Ba'dal Mamaat, pg 125)

The Destruction Caused when the British took over due to the Deception of our own People

When the British took over Delhi on 19th September 1857 due to the deception of our own people (Mirza Ilaahi Buksh, Mirza Mugul Shahzaada and those Ulama who were sellouts of the verdict and desired safety), they wiped out the whole of Delhi by starting to kill the Muslims in masses without any mercy. The Muslims were surrounded by oppressors, induced a lot of oppression and difficulties and barbarism was at its peak. The stories of Gangas Khan, Halaaku Khan and the oppressions of Hitler and Masooleeni were dull in front of their doings.

Take a quick look at the oppressions and hardships inflicted by the British:

Spencer Wall writes: "the crimes that the British government committed when they overtook Delhi, such crimes were not even committed by Wahshi Naadir Shah. People were hanged openly and at least five to six people were hanged to death daily."

Wall Paul writes: "three thousand people were hanged to death. From amongst them, twenty nine were from the royal families."

The author of *'Tabseerat-ut-Tawareekh'* writes: "twenty seven thousand Muslims were killed and this massacre lasted for seven consecutive days." *(Shaandaar Maadhi, pg 69)*

Imaam Raashid Hadhrat Moulana Sayed Hussein Ahmad Sahib Madani □portrays a picture while writing about the merciless British oppressors:

"No words can explain the disgrace that the Muslims in particular endured."

They dressed the Muslims in pig leather and threw them into a big well filled with boiling oil. They forced them to commit sodomy with Sikh soldiers in front of everyone. They hanged the dead bodies of the Muslims on the branches of the trees from Fatahpuri Masjid till the door of their fort. They disgraced the Masaajid especially the Shahjahaan Jaame Masjid of Delhi by tying their horses in it. They established offices in places of worship and they dropped horse droppings in the wells from which wudhu were made. Those British who had a sound mind could not help themselves from expressing their feelings. For further details look at the book *"the other side of the picture of the 1857 freedom fight"* translated by Sheik Husaam-ud-Deen from the book *"the other side of the picture"* written by Mister Edward Thomson. *(Naqshe Hayaat, pg 457)*

The Muslims had to face the oppressions of these merciless British because of the deception of our own people. The Muslims would not have had to see this day if their own people did not deceive them. Their womenfolk would not have been robbed of their chastity, their Masaajid would not have been disgraced, their dead bodies would not have been hanged from the branches of trees, they would not have been dressed in pig leather and thrown into the wok of boiling oil, they would not have been forced to commit sodomy with the Sikh soldiers in front of everyone.

The Conduct of the Ghair Muqallideen in the 1857 Freedom Fight

When the Muslims were fighting the British for their freedom, when they were making sacrifices of their lives, wealth and health, during this time Mia Nadheer Hussein Sahib Dehlawi was not there to attend to the sick or to dress a wound of an injured Mujaahid or to help take care of the Muslims wealth and property. **But instead Mia Sahib displayed such a disgusting conduct by bringing home an injured British woman for the happiness and approval of the British. He treated her wounds and kept her hidden in his house for four and a half months. When the woman was cured, he dropped her off at the British camp and received one thousand three hundred rupees and a certificate of loyalty.**

Listen to this above mentioned incident from the famous Ghair Muqallideen biographer, Moulvi Fazal Hussein Bahaari. He writes:

"In the midst of the freedom fight when each and everyone were becoming enemies of the British (except for the Ghair Muqallideen), Mia Sahib brought home an injured British woman, Mrs. Lisons in the middle of the night, protected her, treated her and fed her. If the rebels had any idea of this situation then they would not have delayed in killing him and destroying his home." *(Al Hayaat Ba'dal Mamaat, pg 127)*

Moulana Muhammad Hussein Sahib writes:

"None of the Ghair Muqallideen did anything against the will of the British government during the 1857 freedom fight (why would they since they were so loyal to them?) so much so that the leader of the Ghair Muqallideen saved the life of a British woman in the middle of a storm. He kept her for a

few months and treated her. Then when she was healthy again, he went and dropped her off at the British camp."

(Isha'atus Sunnah, pg 26, number 9, vol 8)

Moulvi Fazal Hussein Bahaari writes;

Doctor Haafiz Moulvi Nadheer Ahmad Sahib (who was a close relative of Mia Sahib) would say that in the year of the freedom fight when Nadheer Hussein Sahib had seen the wounded British woman who was fighting for her life, he started to cry profusely and brought her home. He persuaded the household ladies to tend to her needs. If the rebels had any idea of this situation then they would not have delayed in killing him and destroying his home. He took her back to the British camp when the war was over, the result of which was that he and his associates were granted peace by the British government. Hence, after the British forcefully took over and they started to lay attacks upon the city then only his town was safe due to his services to the British.

(Al Hayaat Ba'dal Mamaat, pg 257-276, Biography of Mia Nadheer Hussein Sahib Dehlawi)

Respected readers! You have read that grief and sorrow overcame Mia Sahib's heart when he saw a wounded British woman fighting for her life. Streams of tears start to flow from his eyes. Thus Mia Sahib picks her up and takes her home. He treats her and showers her with special favors.

Now look at the other side of the picture.

The Muslims are enduring oppressions in front of Mia Sahib, a high record of barbarism is being set, the chastity of women are being robbed, their upper private organs are being cut off, the old and the young are being made useless by giving them a hard time, the dead bodies of the Muslims are being hanged on the branches of trees. But for so many days Mia Sahib see the Muslim women fighting for their lives, wounded men and

children having their limbs cut and ripped off but not one drop of tear flow from his eyes. His heart does not melt to the least when seeing the wounds on the Muslim women. The hair on his ears does not stand by seeing the conditions of the old and the young which are not even worth mentioning.

Springs of sorrow start to flow in the heart of Mia Sahib for one British woman and fountains of sympathy and well-wishing start erupting, but for the Muslims, this spring and fountain become dry. But why, for who and for what reason?

The British government awarded Mia Sahib with a certificate of loyalty due to his prominent service to the British government and for deceiving the Mujaahideen during the 1857 freedom fight. They gave him thirteen hundred rupees as a reward and gave him the title 'Shamsul Ulama'. Now I will present the translation of the certificate of pleasure and happiness:

"Certificate of loyalty and pleasure from Honorable GWG, Wire Field, writing on behalf of the former commissioner of Delhi:

Moulvi Nadheer Hussein and his son Moulvi Shareef Hussein Sahib saved the life of the wife of Mr. Lisons in the freedom fight together with other respected families. He took her home in such a time when she was lying wounded. He kept her at his home for three and a half months and then brought her back to the government camp. Firstly he was given two hundred rupees, then four hundred rupees as a reward and seven hundred rupees for the maintenance of his destroyed home. Hence, this family should be honored and respected."

(Signature: GWG, Wire Field, on behalf of the former commissioner) *(Isha'atus Sunnah, pg 293, number 10, vol 8- Al Hayaat Ba'dal Mamaat, pg 132-133)*

(Translation) Certificate of loyalty from JD Tremolt, Superintendent of Bangaal Service Commissioner:

“Moulvi Nadheer Hussein is a powerful scholar of Delhi who proved his loyalty to the British government in times of difficulty and hardship. Now he has gone to visit the Ka’bah to fulfill his obligation. If he requires the help of any British governor then I hope they help him because he surely deserves to be helped by them.”

(Signature: JD Tremolt, Bangaal Service Commissioner Delhi, 10th August, 1883) *(Isha’atus Sunnah, pg 294, number 10, vol 8- Al Hayaat Ba’dal Mamaat (Karachi), pg 140)*

The Title ‘Shamsul Ulama’ given to Mia Sahib for his Loyalty to the British Government

The biographer of Mia Sahib, Moulvi Fazal Hussein Bahaari writes:

“Hence the title ‘Shamsul Ulama’ was given to Mia Sahib by the British government for his loyalty and for deceiving the Muslims during the freedom fight. When someone mentioned this in front of Mia Sahib, he would say: What can one do with a title? Worldly titles are always given by the rulers. It is just an evidence of their pleasure and happiness. If someone calls me Nadheer then it is fine and if someone calls me Shamsul Ulama then that is also fine, I am extremely happy with whatever they call me.” *(Al Hayaat Ba’dal Mamaat, pg 4)*
From this it is proven that the British government gave Mia Sahib the title ‘Shamsul Ulama’ to express their happiness. And Mia Sahib was very pleased by this title and considered it as something to be proud of and a source of good fortune.

The Disgusting Conduct of the Ghair Muqallideen during the era of Mia Nadheer Hussein Sahib Dehlawi

In the light of all the proofs, this fact has become clear that the Ghair Muqallideen formed its establishment in India after the British took over. It became more powerful with the help of the British government. They developed more from the favors bestowed upon them by the British government. By the indications of the British government, the Ghair Muqallideen took a bid to create as much differences and separation between the Muslims and they overcame all possible endeavors that came their way. They tried to disperse the entire Muslim organization by creating differences in minor and ordinary laws. The advertisements which the Ghair Muqallideen made about the Muqallideen in the era of Mia Sahib were extremely vulgar. They made a big deal out of the differences in Fiqh as they considered it as a difference between Islaam and kufr. The enmity and hatred that the Ghair Muqallideen had towards the Ahnaaf became greater and this ruined the limitations of humanity and morality.

Hadhrat Moulana Sayed Abdul Hayy Sahib of Nadwatul Ulama in Lucknow had journeyed the roads of Delhi approximately seventy five years before. He has written an embarrassing story in the records of his journey, through which the terrifying picture of the non existence of modesty, moral decline, mental confusion, insolvency of Mathhab, lack of intellect of the Ghair Muqallideen become apparent in front of one's eyes.

The poison of prejudice against the Ahnaaf that was and still is in the hearts of the Ghair Muqallideen is nicely portrayed in this story. This story is narrated by Moulana Abdul Hayy Sahib himself. He writes:

"Moulvi Abdul Ali tells this story that the vegetable market is very close from here. A Moulvi Sahib used to come and stay in that district. He was a Ghair Muqallid. He was the student of Mia Sahib (Moulana Sayed Nadheer Hussein) and used to stay in a rental flat just close by with someone else's wife.

An old Mia Ji used to stay in that district and he was very punctual of time. He was very respected by the people of his district. One day an old woman came and said that Moulvi Sahib's wife is calling you. Would you please go and listen?

Mia Ji went and the wife came to the door and said that you are a trustworthy man. Please for ALLAAH's sake, save me from the trap of this oppressor. He asked: is everything alright? She replied: no! He is my spiritual guide and I am his follower. He deceived me and took me away from my husband and brought me here. Mia Ji was shocked upon hearing this and indeed it was shocking. When I heard this story till here, I was also shocked.

Moulvi Abdul Ali further narrates that Mia Ji assured her and gave her hope then returned back waiting for the right moment.

One day Moulvi Sahib said that I have to say something to you in private but on this condition that no one else must know about this. It should only be known by you. He replied: yes tell me.

Mia Ji Sahib said that I am also from your Mathhab but what can I do. You know for yourself that the men of this district are so strong that they can kill anyone and no one will ever know. If I reveal this then only ALLAAH knows what will happen to me. Moulvi Sahib said: this is very good! Now tell me what you wanted to say? He replied: the thing is that I like a woman in this district but she is married. I want to know some technique through which I can have her which is also permissible in Shari'ah?

Moulvi Sahib said: this is not a difficult situation. These people meaning the Hanafis are Mustahil-uddam (it is permissible to kill them) their property will be our booty. Their wives are permitted for us. If you can take control then you can do so with passion.

Mia Ji said: that is all I wanted to know. Then he returned. Next time he mentioned this story to the important people of the district and made this condition that Moulvi Sahib should not be killed.

They called the woman's husband. When Moulvi Sahib went forward to lead the salaah, one man took hold of his hand and pulled him back forcefully. He beat him up profusely and the husband took his wife away with him."

(Delhi and its roads, pg 59-60)

Is there any limit? Such enmity and hatred against the Ahnaaf! ALLAAH forbid such violence and prejudice. The person who said that it is permissible to kill Ahnaaf and their wives are permitted for us was the special student of Mia Sahib. The Ghair Muqallideen have made the Masaajid an arena of sinning and kufr. They would swear at the Muqallideen profusely. They made the Muqallideen the target of swears. They remembered the A'imah Mujtahideen with abusive language. The Ghair Muqallideen would go and throw filth and rotten pieces of meat in the Muqallideen's Masjid during the night and say that it is a service for Islaam. It is not a service for Islaam rather it is a service for the British!

Moulana Abdul Hayy mentions in the same records of his journey, the abusive language used by a Ghair Muqallid Moulvi Sahib in a Jaame Masjid in Delhi. He writes:

"I went to the Jaame Masjid for salaah after having lunch. After salaah, a sermon started all of a sudden."

Moulvi Muhammad Akbar gave the sermon on the pulpit. This man makes a lot of fun of the Hanafis, curses them open heartedly and is proud of the fact that he has repented from teaching Hidaayah. He said: is there anyone present here today who has repented from teaching Hidaayah and has started to propagate the Quraan? Everyone (Hanafis) will go to Jahannam and he praised himself in all that he said. He based every aayat on himself and Delhi. He was uniting the people of Delhi with the oppressors and the mushriks.

The achievements of Nawaab Siddiq Hassan Khan Sahib

Nawaab Siddiq Hassan Khan Sahib is a great leader and Imaam of the Ghair Muqallideen. He is regarded as the founder of this group. The Ghair Muqallideen gave him the titles of Imaam-us-Sunnah, Khaatim-ul-Muhadditheen and Mujaddid-e-Hind. In some aspects he is given preference over 'Sheikh-ul-Kul Fil Kul'. Nawaab Sahib was born on Sunday 14th October, 1832 in Baans Bareli and died on the 29th of Jumadath Thaani 1307 AH corresponding to the 20th of February 1890.

(Ma'athir Siddiqi, vol 3, pg 200)

Nawaab Sahib and the British

Nawaab Sahib strove very hard to attain the pleasure and happiness of the British. He moved the target of the vulgar language of the British towards the 1857 Mujaahideen. He showered them with curses and taunts. He labeled them as oppressors, usurpers, mischief makers, violators of promises, ignorant, foolish, deviated from the path of Islaam, guilty of committing major sins, far from Imaan and losers of this world and the Akhirah.

Before mentioning Nawaab Sahib's thoughts about the 1857 Mujaahideen, we will first mention his opinions regarding the British government.

According to the Ghair Muqallideen it is the Greatest Act to submit oneself to the British

Nawaab Sahib writes: "To submit one's self to the governors and the leaders of the British is the greatest of all compulsory acts in their creed (in the Mathhab of the Ghair Muqallideen)"

(Tarjumaan Wahaabiyah, pg 29)

Respected readers! You have just witnessed the astounding words of Nawaab Sahib that to submit one's self to the British government who are oppressors, kuffaar and the greatest enemy of Islaam is necessary and compulsory from all other obligatory acts. As if the greatest obligatory act besides accepting Tawheed, Risaalat, Akhirah and Salaah, fasting and Hajj, is to submit one's self to the British government. So those who do not regard submitting one's self as a compulsory act, he will be negating the greatest obligation and because of negating the greatest obligation, he will be out of the fold of Islaam.

To make Jihaad against the British is of utmost foolishness and stupidity

Nawaab Sahib writes: “It is of utmost foolishness and stupidity of those who are ignorant of the laws of the Mathhab by thinking that the safety and peace that is granted today under the guise of corruption should be lifted and that the British government should be wiped out through Jihaad.”

(Tarjumaan Wahaabiyah, pg 7)

It is totally impermissible to go against the British government and there is no doubt in India being Darul Islaam

Nawaab Sahib writes: “No one should have any doubts about India being a Darul Islaam considering the present situation.”

(Tarjumaan Wahaabiyah, pg 48)

No group is a well wisher and more loyal to the British than the Ghair Muqallideen

According to my research, no group is a greater well wisher and seeker of safety and peace for the government and who show due regard to this government than this group (Ghair Muqallideen). *(Tarjumaan Wahaabiyah, pg 114)*

In the year 1857 when the Muqallideen Ahnaaf were fighting for freedom and the British had made the Muslims their target of oppression and injustice, violence and barbarism, then Nawaab Sahib’s army had stood strong under the umbrella of the British army against the Muslims for four years and **Nawaab Sahib had acquired a lot of property and wealth due to this loyalty to the British. Hence, Nawaab Sahib writes:**

"It is apparent upon the British government the loyalty which was given to them by the Bhopal state. They helped the British by giving them food and soldiers by smuggling and transporting them in lieu of which **the government rewarded them with the "Beersiyya" subdivision together with one hundred thousand rupees.**

It has been four years since the bill of notification of Jihaad reached Bhopal from Ajanta. From that day onwards, the district of Nawaab Shahjahaan and his wife started preparations for it. They had notified everyone that no non citizen Turkish or Arab (who are against the British) should be left to stay in this city. Hence, this law is still applicable (worshipping the British has reached its limit!), and it is being carried out. The leaders wrote a letter to the government stating that the soldiers of Kanjant and the soldiers of Bhopal are ready to assist (the British against the Muslims) and this district is ready to help (the British) with soldiers and wealth. For quite a long time the Bhopal army worked for the British government with the soldiers of Kanjant. I and my wife had given donations for this bill of Jihaad."

(Tarjumaan Wahaabiyah, pg 113-114)

The Ghair Muqallideen and the 1857 Mujaahideen

Below, this humble servant will mention from the famous book of Nawaab Sahib *'Tarjumaan Wahaabiyah'* of the opinions of Nawaab Sahib about the 1857 Mujaahideen through which the readers can understand fully what thoughts Nawaab Sahib had in his mind about the 1857 Mujaahideen, to what extent of enmity and hatred Nawaab Sahib had in his heart for the Mujaahideen and to what extent he separated himself from the freedom fighters and how intoxicated he was in the love of the British. And all this was to gain the worldly benefits, help and the happiness of the British. But such a bad fate that Nawaab Sahib too was not safe from them even after striving so hard.

In the eyes of Nawaab Sahib, the 1857 Mujaahideen were far from Imaan, violators of promises, disloyal and far from the manner of Deen

When the 1857 freedom fighters rebelled against the British government who had started to oppress, that time the leaders of India who remembered the contract that they made, remained firm on it and were not disloyal and did not violate their contract and those who went against it were not only regarded as bad in the eyes of the governors but were considered to be far from the manner and ways of Deen and were regarded as perpetrators of a major sin and disloyal to their Deen. Hence, they were unsuccessful in both the worlds.

(Tarjumaan Wahaabiyah, pg 54)

The Mujaahideen were ignorant, oppressors, usurpers, void of sincerity and honesty, turned away from the path of Islaam and had violated justice

"Hence those few people who were ignorant had started to cause corruption by lying and taking the name of Jihaad and by oppressing the women and children. They started to commit crimes and forcefully took control of the wealth of the government and the public. They had committed such a major crime that their faults are apparent. We do not know anyone from amongst them in their group or their army who have sincerity and is just and has the nature of Islaam in him."

(Tarjumaan Wahaabiyah, pg 24)

The 1857 fight was not a shar'ee Jihaad

The fights which took place during the 1857 freedom fight was definitely not a shar'ee Jihaad and how can it be a shar'ee Jihaad when the peace, safety and comfort which was established by the British government in India was given a massive blow, to such an extent that to attain a job became difficult and to save one's self and wealth became impossible due to the corruption. *(Tarjumaan Wahaabiyah, pg 34)*

In another place he writes: "To give the name Jihaad to the rebellion which took place in India in the time of the freedom fight is the works of those people who are unaware of the true Deen and want to lift peace and safety and cause corruption in the country." *(Tarjumaan Wahaabiyah, pg 107)*

The entire army of the 1857 freedom fight were Muqallideen of the Hanafi Mathhab

Nawaab Sahib writes:

"No one has ever heard a Muwahhid (person who regards ALLAAH to be one), follower of Sunnat and someone who treads the path of Hadith and Quraan to be disloyal and to break promises or has rebelled against the British. All those who revealed their hatred against the British government and spread corruption in the 1857 freedom fight were all Muqallideen of the Hanafi Mathhab. They were not followers of the sunnats of Nabi (i.e. they were not Ghair Muqallid)."

(Tarjumaan Wahaabiyah, pg 25)

From the previous writings of Nawaab Sahib, we came to know of the thoughts and opinions which Nawaab Sahib had about the 1857 Mujaahideen and this fact also becomes clear that not one Ghair Muqallid had participated in the 1857 freedom fight. Not one Ghair Muqallid suffered any wounds to such an extent that their nose did not even bleed nor did a thorn prick their feet.

Alhamdulillaah, only the Ahnaaf participated in the battle who, in light of their previous great doings and envious achievements, took up a bold, brave, courageous, strange and astonishing mission against the British oppressors and deceiving governors. They threw themselves into the flames of Jihaad to free themselves from the claws of the British oppressors and sacrificed their lives for the love of Islaam and they inscribed into the books of history such luminous and brave stories which will shine till the day of Qiyaamah.

This fortune cannot be attained by the power of the hand
Until ALLAAH the forgiving gives it

These (Ghair Muqallideen) are crazy people who steal and eat, not those who give their lives. Where is this good fortune in their fate?

Not all hearts are worthy enough to keep the secret of love
Not all rivers have diamonds not all mines have gold

The Ghair Muqallideen and the Mujaahideen of Hazaarah

To attain the pleasure and to fulfill the rights of the British, Nawaab Sahib showered the 1857 Mujaahideen with offensive and vulgar language. He labeled them as oppressors, usurpers, mischief makers, violators of the covenant, ignorant, far from Deen and losers of this world and the Akhirah. In the same manner, he did not even leave the Mujaahideen of Balaakot (Hazaarah). The loyalty of Nawaab Sahib forced him to make the Mujaahideen of Hazaarah his target of oppression and offensive language. He labeled them as mischief makers and notorious people and he accused them of things that they did not do so that people start showing enmity towards them and disassociate themselves from the Mujaahideen of Hazaarah.

Who were the Mujaahideen of Balaakot?

The Mujaahideen of Hazaarah (Balaakot) were those people who stepped into the battle field under the guidance of Hadhrat Imaam Sayed Ahmad Shaheed □ and Shah Ismail Shaheed □ for the upliftment of the Kalimah of ALLAAH □, propagation of Quraan and Hadith, bringing alive Sunnats, to eradicate innovations, to wipe out those customs which were passed on from the days of ignorance, to free the Muslims from the oppressions of the Sikhs and rescue them from their crimes and to help the weak. They set such great examples in their services

of the upliftment of the Kalimah of ALLAAH which has illuminated the pages of the books of Islaamic history like the midday sun.

Who were these people? They were people who were far from innovations and modernism, had hatred for shirk, who were filled with the love of Jihaad, who were pious and always in acts of worship, who were achievers and successful people, who were sincere and devoted, who gave themselves over to ALLAAH, who were pure and full of enthusiasm, who had passionate love for ALLAAH alone and were honest, as if they were a company of travelers who were left behind from the caravan of the Sahaabah Kiraam . This group of sincere, pure and successful people bid farewell to their towns, left their families and homes under the guidance of Hadhrat Sayed Ahmad Shaheed . They gladly endured the difficulties of the journey to Jihaad and they cheerfully sacrificed their lives for Islaam, enduring the difficulties and hardships in the midst of the battle field.

Due to the great and dear services which they rendered to their Mathhab and nation, every intelligent Muslim expressed their devotion towards them. All the understanding Muslims had a storm of love for them which raged their hearts. But in contrast to this, the readers should witness the astonishing opinions and thoughts that the Ghair Muqallideen harbor in themselves about these pure and pious souls.

The Mujaahideen of Balaakot were notorious

Nawaab Sahib writes in *Tarjumaan Wahaabiyah*:

"Some of the groups of the Muslims who were part of the government of India had impressed on their minds that the Ghair Muqallideen, like the Wahaabis of Hazaarah, is a deviated sect. Hence, these people are already known to be causing corruption in the British government of India like those few bordering nations who are always planning on attacking the Indian government." *(Tarjumaan Wahaabiyah, pg 61)*

Imaan demands to have hatred for the Mujaahideen of Balaakot

In the same book he writes:

"Hence, lieutenant Governor Sahib accepted this request and the word spread that the Ghair Muqallideen should not be doubted to be notorious against the government of India, especially those people who have hatred for the Wahaabis of Hazaarah and those who seek goodness for this government. Such Ghair Muqallideen should not be addressed as Wahaabis." *(Tarjumaan Wahaabiyah, pg 62)*

Respected readers! After witnessing the achievements of Nawaab Sahib, now become astonished of the detailed services rendered to the British government by a very great scholar and representative of the Ghair Muqallideen, Moulana Bataalwi.

Moulana Muhammad Hussein Sahib Bataalwi

Bataalwi Sahib is a prominent, salient and important personality of the Ghair Muqallideen sect. He has tremendously helped the Ghair Muqallideen and the British through his book *'Isha'atus Sunnah'*. In his loyalty to the British, Bataalwi Sahib exceeded Nawaab Sahib and Mia Sahib. He even surpassed Mirza Gulaam Ahmad Qaadyaani who was a cultivated sapling of the British. The following passages will make this fact literally apparent.

Ghair Muqallideen and the abrogated Jihaad

The famous researcher and historian, Professor Muhammad Aiyub Sahib Qaadri writes in his book *'Jang Azaadi 1857'* on page 64:

"Moulvi Muhammad Hussein Bataalwi wrote a book named *'Al Iqtisaad Fi Masaa'ilil Jihaad'* about the abrogation of Jihaad in his loyalty to the British government, it has been translated into the Arabic and English language. He dedicated this booklet to the governors of Punjab, Sir Charles Atchison and Sir James Lyle. After consulting with the Ulama of his group, Moulvi Muhammad Hussein added this booklet and published it as an appendix at the end of the second volume of *'Isha'atus Sunnah'* in the year 1296 AH. Then after further consultation and research, it was published as a book in the year 1306 AH."

The words of Bataalwi Sahib about the compilation of the booklet regarding the abrogation of Jihaad

Bataalwi Sahib explains his accomplishment with great joy. He writes with pride about this achievement:

"The representative of the Ghair Muqallideen is publishing this booklet *'Isha'atus Sunnah'* which has been compiled for over seven years in different places for the goodness of the government in which he proves through the principles of Islaam that it is not permissible for the Muslims of India to fight against the British or to assist the enemies."

"These topics have been published in the contents of the 25th December 1885 issue of the Punjab Anjuman Journal, number 1, volume 5 and gratitude has also been expressed to the editor for these topics by the Punjab government."

"This low servant of the Ahle Hadith, Muhammad Hussein Bataalwi, has written on the topic about the impermissibility of the Muslims of India waging Jihaad against the British government. This special booklet named *'Al Iqtisaad Fi Masaa'ilil Jihaad'* is being translated into English by an honorable person from Europe, GW Doctor Laisor, the rector of University of Punjab and the principal of the government run college in Lahore." *(Isha'atus Sunnah, pg 261, number 9, vol 8)*

Bataalwi Sahib gives preference to his booklet over Mirza Gulaam Ahmad Qaadiyaani's booklet regarding the abrogation of Jihaad

Bataalwi Sahib writes:

"Even though this topic regarding the abrogation of Jihaad has been written by other well wishers of the government (Mirza Gulaam Ahmad Qaadyaani etc) but there is one specialty in this booklet which cannot be found in any other booklets till today."

Nawaab Sahib's support and the abrogation of Jihaad

The famous Ghair Muqallid scholar, Nawaab Siddiq Hassan Khan Sahib writes in support of the booklet written by Bataalwi Sahib:

"Hence, in the year 1875 the leader of the Ghair Muqallideen of Lahore, Moulvi Muhammad Hussein Sahib had answered to a question that should the Muslims of India wage war and lift their swords in making Taqleed of their Mathhab against the British or not? He answered by saying that to wage war against the British or against such a governor who has granted freedom of religion is forbidden in the light of Shari'ah and those who wage war or lift up a sword against such a ruler who has granted freedom of religion or against the British government in India are all rebels and are deemed to be punished as rebels."
(Tarjumaan Wahaabiyah, pg 120)

'Al Iqtisaad Fi Masaa'ilil Jihaad' is a unanimously accepted book by the Ghair Muqallideen

Hence Bataalwi Sahib writes:

"Even though this topic regarding the abrogation of Jihaad has been written by other well wishers of the government (Mirza Gulaam Ahmad Qaadyaani etc) but there is one specialty in this booklet which cannot be found in any other booklets till today, which is that this is not only the opinion of the author but it is also acknowledged by everyone of the Ghair Muqallideen group and they have unanimously agreed to the author's opinions."

"The author, Muhammad Hussein Bataalwi travelled from Azeem Aabaad to Patna to attain this unanimity of opinions. He attained this unanimity between the people by reading out this booklet to them and where he could not travel to; he attained unanimity between the people by sending several copies of this booklet to those places. He also attained unanimity between the people in his opinion by adding this booklet as an appendix at the end of his book *'Isha'atus Sunnah'* and making it available to all in the year 1879."

(Isha'atus Sunnah, pg 261-262, number 9, vol 8)

Nawaab Sahib comments and supports this work of Muhammad Hussein Bataalwi by writing:

"Then Moulvi Muhammad Hussein sent his verdict and made it readily available to each and every scholar of Punjab and the outskirts of India to authenticate his answer. Thus, each and every scholar of India and Punjab had verified it by stamping and signing the verdict that it is against the Sunnat and the Imaan of the Muwahhideen for the Muslims to lift a sword or wage Jihaad against the British government in India and the scholars of Punjab and India had also supported the verdict of Moulvi Muhammad Hussein by saying that he has spoken the truth and they have accepted this verdict faithfully. **They have known and accepted that for the Ghair Muqallideen to wage war against the government of India is against Imaan and Islaam."** *(Tarjumaan Wahaabiyah, pg 121)*

Few Vital Points

1. Bataalwi Sahib, Nawaab Sahib and all other Ghair Muqallideen scholars of their era had abrogated an important fundamental obligation of Islaam (its obligation is proved from the clear aayat of the Quraan and from authentic, clear Ahadith which is traceable in ascending order to Nabi) **merely to attain the happiness of the British, worldly objectives and political gain and to attain a certificate of loyalty from the British, whereas to abrogate or even to make the slightest change in any of the clear laws of the Quraan or the Shari'ah is not permissible for anyone no matter what status or position he may hold**.

   It is such a shame and despicable that the scholars of the Ghair Muqallideen had regarded an important obligation of the noble Shari'ah to be abrogated, merely to attain the pleasure of the British and worldly objectives.

2. Bataalwi Sahib sent his verdict to each and every Ghair Muqallid scholar of Punjab and India for their support and authentication. All the scholars signed, supported, stamped and they regarded him to be correct in this despicable verdict without any shame and **they announced that whoever participates in the Jihaad against the British will be out of the fold of Islaam,** when they should have cursed and taunted him and they should have rebuked him for such an evil act and they should have sworn at him for his bold act.

3. As if this is not Bataalwi Sahib's individual opinion but it is the unanimous thoughts of all the Ghair Muqallid scholars of India and this booklet reflects on the thoughts, beliefs and ideologies of this group.

Now the respected readers should take a quick glimpse into the achievements of another Ghair Muqallid scholar.

Moulvi Abdul Wahhaab Multaani's claim of being an Imaam at the expense of the British

Moulvi Abdul Wahhaab Sahib Multaani, Imaam of the Ahle Hadith Guraba group is a salient scholar of the Ghair Muqallideen. He holds a special position amongst the students of Sayed Nadheer Hussein Sahib Dehlawi. **He claimed to be an Imaam in the year 1911.** What were his objectives and secrets behind this claim? The famous Ghair Muqallideen scholar, Moulvi Muhammad Mubarak, Professor of the Islaamiyat Bani Baag Dhia-ud-Deen Memorial Government College, Karachi (student of Rasheed Moulvi Ata-ullaah Haneef Bhujiyaanwi) lifts the veil to unleash this secret. Moulana writes explaining the objectives and reasons of why Moulana Abdul Wahhaab Sahib Multaani had claimed to be an Imaam.

The objectives of claiming to be an Imaam are stated here under:

1. To disrupt the missions of the Mujaahideen to please the British
2. To cause confusion and anxiety within the Jamaa'ah
3. To present himself as a prominent person

Because he was dull compared to other students of Sheikhul Kul and he was devoid of those qualities which were found in his other students, he stood up to claim Imaamat.

(Ulama Ahnaaf aur Tahreeq Mujaahideen, pg 51-52)

Because the fundamental objective of the Ghair Muqallideen was to cause confusion, disruption, disunity and differences within the Muslims and to make the British government stronger and more powerful by making the Muslims fight amongst themselves, that is why their scholars were vying against each other to fulfill this objective. Abdul Wahhaab Multaani's claim of being an Imaam was also a link to this chain.

A powerful and amazing proof that the Ghair Muqallideen gave preference to the British loyalty over the Islaamic rule

Bataalwi Sahib writes:

"A powerful and amazing proof that the Ghair Muqallideen are loyal towards the British government is that these people prefer staying under the British rule rather than be ruled by an Islaamic empire and they have proved this and made it apparent to the government through their book *'Isha'atus Sunnah'* (this part of the book i.e. number 10, vol 6 have been received by every local government office and by the government of India) which no other Islaamic group has made apparent to the government nor is there any hope of it being made apparent by any other group."

(Isha'atus Sunnah, pg 262, number 9, vol 8)

Respected readers! You have just witnessed the ideologies of the Ghair Muqallideen that they are prepared to give preference to a kaafir, mushrik and an oppressing government over an Islaamic government. Any person who has an iota of Islaamic feeling inside him will never even think about giving

preference to a non Muslim, kaafir government over a Muslim government. But you have witnessed the boldness of the Ghair Muqallideen and how low they have gone in flattering and welcoming the British. Can there be a better example of weakness of Imaan and stupidity?
The books of Islaamic history are a witness to the fact that the Muslims have always given great sacrifices in escaping from the kaafir, mushrik and oppressing government and freeing themselves from their grip. They had never given preference to stay under their rule over the Islaamic government besides those hypocrites and deceivers who had always desired to wipe out the Muslim empire from the surface of this earth and give power and order to the non Muslim oppressing government over the Muslim government.

Respected readers! You decide for yourself on whose side is the Ghair Muqallideen.

The details on how the Ghair Muqallideen attained the name Ahle Hadith in the words of Bataalwi Sahib

Moulvi Muhammad Hussein Sahib, who was the greatest representative of the Ghair Muqallideen, sent an application to the leader of the British requesting for the name ‘Ahle Hadith’ to be fixed for them and to abrogate the name ‘Wahaabi’. In this application, he mentioned the loyalty, goodness and salient services which the Ghair Muqallideen rendered as a group to the British. He also pointed out at those several incidents when the British were in dire need of them and in conclusion, he requested for the name ‘Ahle Hadith’ to be fixed for them and to abrogate the name ‘Wahaabi’ (this name was used for the rebels and notorious people).

Here under we bring the application for the request and we appeal to the respected readers to read it thoroughly.

Application for the fixation of the name 'Ahle Hadith' and the abrogation of the name 'Wahaabi'

From: Abu Sa'eed Muhammad Hussein Lahori, editor of Isha'atus Sunnah, representative of the Ahle Hadith of India to the Secretary General.

I apologize and ask permission to request from your services that which follow here under:

In the year 1886, I published an article in my monthly edition of *Isha'atus Sunnah* regarding the word 'Wahaabi' that it is generally used for the rebels and the notorious people. Hence, it is inappropriate for this name to be used for that Muslim Indian group who call themselves Ahle Hadith and **have always been loyal and grateful to the British government which has been accepted and proven in the letters from the British government.** (The underlined portion should be read carefully).

According to this, this group has highly objected this name being used for them and is requesting from the government with utmost humbleness (in light of our loyalty and gratitude) **that they should abrogate the name 'Wahaabi' from their side and enforce a law forbidding people from using this name and they should be called by the name Ahle Hadith.** I (Muhammad Hussein Bataalwi) have sent a copy of this subject as a petition to the government of Punjab and I have requested if the government could consider this petition and

also bring it into the awareness of the Indian government and stop the name 'Wahaabi' from being used for this group and be called by the name 'Ahle Hadith'.

How could this application be rejected? Rather they accepted the application of their friend happily. Hence, the famous Ghair Muqallideen scholar, Moulvi Abdul Majeed Suhadrawi writes:

"Moulvi Muhammad Hussein Bataalwi had rendered great services to the Ahle Hadith through 'Isha'atus Sunnah'. **The name 'Wahaabi' was abrogated from the files of the British through his hardwork and the group was given the name 'Ahle Hadith'."** *(Seerat Thanaa'i, pg 372)*

Fixation of the name 'Ahle Hadith' for the Ghair Muqallideen in lieu of their services to the British

When an employee finishes his job with great determination, passion, hardwork and difficulty and he does not show any signs of lethargy and laziness then when the sun sets, his employer becomes extremely happy by his work and he even gives him a bonus with his standard wages. Similarly, when the Ghair Muqallideen had completed the obligations which were appointed to them by the British government with great diligence, hardwork and dedication and had sowed the seed of confusion and disunity between the Muslims and by expanding the lands of confusion and anxiety, they demonstrated their good conduct exceeding the expectations of the British together with demonstrating their loyalty, faithfulness and gratitude and helping them when they were in dire need. Thus they sent in an application to the British government requesting for the name 'Ahle Hadith' to be allotted for them.

To show the British the loyalty and dedication that this request is in behalf of all the members of the Ahle Hadith group in

Punjab and India (i.e. all the Ghair Muqallid scholars of India and Punjab had opted for this request) and the editor of *'Isha'atus Sunnah'* is the representative on their behalf.
"I (Muhammad Hussein Bataalwi) have presented a few copies of this application to the government of Punjab in which there are signatures of the great Ghair Muqallid scholars of India and they have highly supported this application."

Hence, the Honorable Sir Charles Atchison who was the lieutenant governor of Punjab at the time diverted the attention of the Indian government towards this application due to which **the Indian government accepted the request and they had passed the law in Punjab giving the Ghair Muqallideen the name 'Ahle Hadith' and abrogating the name 'Wahaabi'.**

Yours Sincerely,
Abu Sa'eed Muhammad Hussein
Editor of *'Isha'atus Sunnah'*

(Isha'atus Sunnah, pg 24-26, number 2, vol 11)

Notice given to Bataalwi Sahib of the Allotment of the name 'Ahle Hadith' from the British government

Since Bataalwi Sahib was the major representative of the Ahle Hadith, he sent in the request to the Indian government and to different governing offices concerning abrogating of the name 'Wahaabi' and allotting of the name 'Ahle Hadith' for them so that their group should never be called 'Wahaabi' in the future rather they would be known as the 'Ahle Hadith' and the name 'Wahaabi' will be changed in the government records and files to the name 'Ahle Hadith'. Consequently the British government accepted this request in lieu of the great services that they rendered to the government. And they notified Bataalwi Sahib that the name 'Wahaabi' has been abrogated

and the name 'Ahle Hadith' has been allotted for them. The first government to accept this request was the government of Punjab.

The lieutenant governor of Punjab had sent a letter, number 1758 on 3rd December 1886, through the Secretary of the government of Punjab, Mister WM Young notifying Bataalwi Sahib of his acceptance. Similarly, the government of CP sent a letter of acceptance, number 407 on 14th July 1888. The government of UP sent a letter of acceptance, number 386 on 20th July 1888. The government of Bombay sent a letter of acceptance, number 732 on 14th August 1888. The government of Madras sent a letter of acceptance, number 127 on 15th August 1888. The government of Bangaal sent a letter of acceptance, number 156 on 4th March 1890. All of the above letters of acceptance were handed over to Bataalwi Sahib. *(Isha'atus Sunnah, pg 32-39, number 2, vol 11& Jang Azaadi, Professor Muhammad Aiyub Sahib Qaadri, pg 66)*

The rectors and the scholars of the Ghair Muqallideen present a letter of gratitude to Queen Victoria on her anniversary

The scholars of the Ghair Muqallideen presented a letter of gratitude to Queen Victoria on her anniversary. On this occasion, the senior scholars and leaders of the Ghair Muqallideen expressed their devotion in such despicable and disgusting manner that any person with some intelligence will bow his head in humility. But it is such a shame that the Ghair Muqallideen are not at all humiliated or regretful upon the doings of their elders, rather they are proud and arrogant. Witness the details from the words of Bataalwi Sahib himself. Bataalwi Sahib writes:

Anniversary of Queen Victoria

It was arranged that the Lieutenant governor will pass by the door of the venue of this celebration (Moulvi Ilaahi Buksh's bungalow) at night to view the lights of the celebration. The Ahle Hadith had erected a huge door there on which invocations were written in English with golden letters on one side and on the other side this Urdu stanza was written in sky blue color, (translation) **"this is a wish from the bottom of the hearts of the Ahle Hadith, Happy Anniversary".**

(Isha'atus Sunnah, pg 204, number 7, vol 9)

Below is a speech that was delivered for Queen Victoria by the Ahle Hadith as a delegation.

A speech delivered by the Ahle Hadith on the occasion of Queen Victoria's Anniversary

In the presence of the Great Queen Victoria, ruler of India, may ALLAAH grant success in your kingdom.

1. We, the members of the Ahle Hadith group gladly welcome you on this anniversary.

2. There is not a group under the rule of the British in whose heart there is not happiness and who are not chanting words of appreciation in this blessed gathering especially the Muslims. **Because of their obedience and loyalty to the British government, the British had acknowledged their religion.** A few elders of different religions have come forward to welcome you and to show their appreciation especially the Ahle Hadith from amongst the Muslims have taken

an extra step to show their happiness, love and kindness. **The reason for this is because of the blessings and bounties the British government is bestowing upon the people. From amongst them one of the greatest blessings is freedom of religion through which this group is benefitting a lot.**

3. One of the specialties of this bounty is that **<u>freedom of religion is given to this group only by this government. In contrast, all other Islaamic groups benefit from other Islaamic governments as well. (It is proven from this that this group is extremely happy and their hearts are filled with gratitude for this government.)</u>**

We whole heartedly ask ALLAAH to increase your rein of rule to the other parts of the world and keep you in control of your kingdom so that everyone can benefit from the peace and order bestowed by your vast kingdom.
(Footnote of Isha'atus Sunnah, pg 205-206, number 7, vol 9- published by Victoria Press, Lahore)

A speech delivered by the Ahle Hadith to Lieutenant Governor of Punjab, Sir Charles Atchison on his return back home

From: the members of the Ahle Hadith in the presence of Sir Charles Atchison CSI, CIA, LLD.

1. We, the Ahle Hadith have gathered on this occasion to express our sorrow and grief from the bottom of our hearts at the farewell of the Honorable (he was retiring from his services) and to express our gratitude for your help and favor with utmost respect and sincerity.

2. The affectionate attention and great help which was rendered by the Honorable to India were to such an extent that from the time he set foot in India till he became a governor, if you had to call it shower of mercies or river of love then it will not be a lie.
3. The seed of knowledge which was planted by the hands of the Honorable in the universities will never be forgotten by the progenies to come. (He had made the universities so lush and green that today the people of Punjab are taking maximum benefits from it and there is great hope of people benefitting from it in the future).

4. The Honorable had appointed the local people in the high judicial seats which were not easy for the locals to acquire before his rule.

5. The local government in Punjab was introduced by the help and consultation of the Honorable.

6. The Honorable was given the responsibility for the establishment of Chief's College in Punjab.

7. The Honorable established a free library in Punjab because of which the poor and the underprivileged has become successful i.e. became rich.

8. The Honorable would grant permission to all the locals (rich or poor) to enter his chambers so that they all are given the opportunity to ask for their needs equally.

9. These are those imperial blessings and royal favors of the Honorable from which every citizen is benefitting especially the Muslims. The Honorable showed his royal kindness to the Muslims by having mercy upon them because of their frail conditions and by seeing

them fall behind other groups of their same era in this modern day and age, he bestowed upon them those benefits which were given to groups of the similar status i.e. he ordered that fifty eight scholarships be issued for the poor Muslim students of Punjab. These are such favors upon the Muslims which will always be remembered amongst the achievements of the Honorable on the face of this world.

10. This favor of the Honorable is not something insignificant rather it is necessary to mention it in this speech. The favor which the Honorable had bestowed upon one of the groups of the Muslims, the Ahle Hadith that such a cruel name 'Wahaabi' was directed towards them because of which people who were unaware of their loyalty and devotion (which became apparent in difficult times and is accepted by the government) were in doubt. **The government of India through mutual consultation had ordered to stop using the name 'Wahaabi' and allotted the name 'Ahle Hadith' for them.**

11. We, the Muslims in general and the Ahle Hadith especially thank the Honorable from the bottom of our hearts for these favors and royal help and we are also deeply grieved that we will soon be deprived of these favors of the Honorable.

12. We, the citizens of Punjab especially the Ahle Hadith cannot find the right words to express the sorrow that we have because of your departure. Hence, we will end our speech with words of blessings that ALLAAH ▯ safely return the Honorable back home and return him back quickly by making him the Governor General of

India and cool our eyes with the presence of the Honorable. Ameen.

This speech was rendered as a delegation to his Honor Lieutenant Governor on the 24th of March, 1887.

(Isha'atus Sunnah, pg 253-256, number 8, vol 9)

Speech rendered to Lord Deveron by the Ahle Hadith

Letter of gratitude from the Ahle Hadith of India and Punjab to His Excellency, the right Honorable Wad marquis of Deveron Earl and advisor and Governor General of India, Sir Frederick Temple Hamilton Temple.

Honorable! We the Ahle Hadith and a few people from other Islaamic groups of Punjab and India have gathered here to express our sorrow on the departure of this praiseworthy personality on behalf of the whole group and in person and are desirous with utmost humbleness and humility for permission to speak which is the manner of those who are loyal.

1. The noble and just personality of the Honorable is such that his favors and blessings are to such an extent that it is like the rain of blessings that shower upon everyone who are obedient to him (i.e. establishing peace and safety in the country and order in the kingdom and appointing a commissioner for public services and organizing the Lady Deveron Fund). Like the other nations, the Muslims of India have taken a large share from the British. The special favors of the Honorable have become so apparent that the Muslims in general and especially the Ahle Hadith have greatly benefitted from it and have surpassed others.
2. A very great favor which the Honorable had bestowed to only the Muslims was that the Honorable accepted

the request of the Islaamic association of Calcutta and issued that all the departments of the government of India will devote a special column in its yearly report for the conditions and education of the Muslims.

3. One of the greatest favors which were bestowed especially upon the Ahle Hadith was that the name 'Wahaabi' which was directed towards them (which was cruel and heart breaking, because of which the loyalty and obedience which manifested itself in difficult times and was accepted by the British government, became doubtful in the eyes of those who were unaware) was abrogated from the files of the government because of which the ill thoughts which the ignorant people had about the Ahle Hadith were wiped out. The leaders of different government offices regarded the orders of the Honorable as a compulsory act and had halted from using this cruel name for them (Ghair Muqallideen) and honored them by naming them 'Ahle Hadith' and had issued an order according to it.
4. We greatly thank the Honorable for the favors which he bestowed upon the general Muslims and especially the Ahle Hadith. We are very remorseful about the departure of such a great personality who is an icon of favors and kindness and we express our desire with sadness that if only your shadows which are over us (Ghair Muqallideen) remain for a longer period of time and if only you had another term in ruling so that we could benefit more from your favors and kindness and be more grateful to you.
5. The Ghair Muqallideen are enduring patience together with sorrow on the inevitable departure of such an esteemed person and are comforting and consoling themselves with words of invocations that may ALLAAH ▯ safely return this blessed person home.

6. And may he become successful day by day and become a fountain of benefit for the welfare of the Muslims and may he take the British kingdom to new heights by creating peace and comfort in the country and providing security and trust for the Muslims.

We are the loyal and devoted servants of the Honorable:

Moulvi Sayed Nadheer Hussein Dehlawi (Sheikhul Kul Fil Kul)

Abu Sa'eed Muhammad Hussein Bataalwi- representative of the Ahle Hadith group in India

Moulvi Ahmadullaah Waaiz- commissioner of the Amritsar Municipality

Moulvi Kutub-ud-Deen- leader of the Ahle Hadith group in Roopar

Moulvi Haafiz Abdullaah Gaazi Puri

Moulvi Muhammad Sa'eed Banaarasi

Moulvi Muhammad Ibraheem Arah

Moulvi Sayed Nizaam-ud-Deen- leader of the Ahle Hadith group in Madras

(*Isha'atus Sunnah, pg 40-42, number 2, vol 11)*

The readers have witnessed the letters and speeches of gratitude which were rendered in the presence of Queen Victoria, Sir Charles Atchison and Lord Deveron by the predecessors and high ranking scholars of the Ghair Muqallideen. The way that the scholars, elders and the

initiators of this group (Ghair Muqallideen) turned modesty into something insignificant, regarded the Islaamic pride to be worthless, slaughtered Islaam's sense of honor with a blunt knife, wounded their knowledge and dignity to attain high status, worldly benefits for their group, is a dreadful sight of extinguishing Islaam. Look at how cunningly and artistically they flattered and sweet talked the British. Certainly the scholars and the predecessors of the Ghair Muqallideen were experts in this field (if we do not compliment their expertise and intelligence in this regard then this will certainly be oppression).

To exaggerate and exceed the limits of praising the oppressing kaafir and sinning government, to invocate from the bottom of the heart for their upliftment and development, to be deeply remorseful on their departure and to shed rivers of remorseful tears because of the sadness and grief which overtakes a person is a heart breaking scene which is against the objectives of Deen.

So who were the people who became weak and shed remorseful tears at the departure of the British, made invocations from the bottom of their hearts for the prosperity, upliftment and development of the British Empire and gave preference to their kindness and favors over the Islaamic rule? They were none other than the great scholars, noble leaders and predecessors of the Ghair Muqallideen upon whom the Ghair Muqallideen have pride and regard them as embodiments of Taqwa, sincerity and vast knowledge. They are those about whom the Ghair Muqallideen say that such people will never exist on the surface of this earth after them who would hold such high status and knowledge. If this was their morality and the knowledge of the great leaders and noble initiators of the Ghair Muqallideen, then what would be the condition of those who would follow?

Analyze the spring season by the condition of my garden

After bringing to the attention of the readers a glimpse of the entire works of the Ghair Muqallideen, I now wish to bring in front of the readers one or two extra qualities of Bataalwi Sahib.

Estate given to Bataalwi Sahib in lieu of his services to the British government

Mia Nadheer Hussein Dehlawi was given the title 'Shamsul Ulama' in lieu of his services to the British government. Nawaab Siddiq Hassan Khan Sahib was granted the 'Beersiyya' subdivision in lieu of his loyalty to the British and the greatest representative of the Ahle Hadith of India, Bataalwi Sahib, was bestowed with an estate for his devotion and faithfulness.

Hence, the famous Ghair Muqallid scholar, Moulana Mas'ood Aalim Nadwi writes:

"It has been narrated with authenticity that in compensation of it (i.e. writing a booklet on the abrogation of Jihaad) he was granted an estate from the British government. The first part of the booklet is in front of me. The entire book is a strange example of lies and distortion of meaning."

(Pehli Islaami Tahreeq, pg 29)

Another Ghair Muqallid scholar, Moulvi Abdul Majeed Suhadrawi writes:

"Moulvi Muhammad Hussein Bataalwi had rendered great services to the Ahle Hadith through *'Isha'atus Sunnah'* and it is through his hard work that the name 'Wahaabi' was abrogated in the government files and the group was named 'Ahle Hadith'. He rendered services to the government and received an estate as a gift from them."

(Seerat Thanaa'i, pg 372- Moulvi Abdul Majeed Suhadrawi)

Bataalwi Sahib and Mirza Gulaam Ahmad Qaadyaani

Bataalwi Sahib was similar to Mirza Sahib in many ways. Mirza Sahib was a resident of Gurudaas and Bataalwi was also a resident of the same district. Together with them being from the same district, they had acquired knowledge from the same people. They had gone to the same Maktab and they had the same teachers. They had kept contact through letters and meetings for a very long time. Hence, Bataalwi Sahib writes:

"I am so well acquainted with the author of *'Baraaheen Ahmadiyah'* (Mirza Sahib) that very few people of this era would have such acquaintance with him. Together with us being from the same district, we also studied together in the initial years (when we studied *'Qutbi'* and *'Sharah Mullah'*. From that day onwards till today we have kept contact through letters and meetings."
(Isha'atus Sunnah, vol 7- extracted from Mujaddid A'zam, pg 21-22, vol 1)

To an extent, there was some collaboration in the personalities, ideologies and thinking of the two. By comparing both their writings it seems like their structure of ideologies were the same, that is why they were both very fond of each other especially Bataalwi Sahib, that he was very devoted towards Mirza Sahib in the initial years.

Therefore whilst writing a preview on *'Baraaheen Ahmadiyah'* he writes:

"This book's author (Mirza Gulaam Ahmad Qaadyaani) had turned out to be such a staunch helper of Islaam financially, physically, literally and linguistically that very few examples were found in the previous eras." *(Mujaddid A'zam, pg 22, vol 1)*

Look at what heights Bataalwi Sahib had taken Mirza Sahib to and had elevated him higher than the pious predecessors. **Bataalwi Sahib was so fond of Mirza Sahib that he would straighten his shoes and think of it to be a good fortune if he performed Mirza Sahib's wudhu with his own hands.** The author of '*Mujaddid A'zam'* writes:

"Besides Moulvi Muhammad Hussein Bataalwi being such a great scholar and Muhaddith, he would respect him (Mirza Qaadyaani) to such an extent that he would bring his shoes to him so he could wear them and would take it as a good fortune for him to perform Mirza Sahib's wudhu with his own hands."

(Mujaddid A'zam, pg 22)

Reunion of two long lost friends

Mirza Sahib and Bataalwi Sahib were both from the same district and studied together in the same Maktab under the same teachers. Their understanding, mentality and temperament were also alike. They were very fond and devoted to each other in their student days. To an extent, their specialties were also alike. After the intermediary studies, Mirza Sahib took up a post in Sialkot whilst Bataalwi Sahib furthered his studies under the guidance of Moulana Nadheer Hussein Sahib Dehlawi. After completing his studies, he came to the Cheniya Masjid in Lahore to render his services there. In the interim, he had once travelled to Bataala. During that time Mirza Sahib also came to Bataala and met his long lost friend and the two of them embraced due to the sorrow of their long separation and expressing their happiness for meeting after being separated for so long.

Mirza Sahib: I had longed to meet you. When I heard that you came to Bataala I wished I had wings so that I could fly over and meet you!

Bataalwi Sahib: my eyes were always searching for you and my heart was restless to meet you.

Thereafter they consulted with each other about what their decisions were for the future.

Mirza Sahib: It is my heart's desire to leave Qaadya and reside in another city.

Bataalwi Sahib: I also think you should do that. It is a wise decision. Please inform me whenever and wherever you decide to go.

Mirza Sahib taking up the post in the Cheniya Masjid

After a few years Mirza Sahib decides to go to Lahore. His old friend and colleague, Bataalwi Sahib is the lecturer at the Cheniya Masjid. Mirza Sahib meets him and decides to stay with him at the Masjid. Both of them arrange a program and their motive is to make Mirza Sahib famous.

Hence, in accordance to the advice and opinion of Bataalwi Sahib, Mirza Sahib gave up his previous occupation and whatever plan of action he had drawn up previously, he now had to step into reality and fulfill its first stage which was collaborating with the non Muslims and becoming famous.

Bataalwi Sahib takes Mirza Sahib to new heights

Now Mirza Sahib resides in Lahore with Moulana Bataalwi being his special advisor and his favorite disciple (they are treading the path of Noor-ud-Deen Bherwi). Day and night rumors of Mirza Sahib's nobility, proficiency and accomplishments were spread around Lahore. Amongst his associates were Munshi Ilaahi Buksh (accountant), Babu Abdul Haqq (accountant), Haafiz Muhammad Yusuf and the entire Ghair Muqallid elders of Lahore. Discussion takes place amongst them about how Mirza Sahib can gain fame and become a shining star. Few days later they started to interfere with the Hindus and challenging the Christians.

Mirza Sahib was on the headlines in Lahore, sometimes regarding a debate, sometimes for the upliftment of Islaam, sometimes about his fictitious stories of Taqwa and abstinence. In short, all that was heard of was the goodness of Mirza Sahib everywhere. **Wherever Bataalwi Sahib or the other Ghair Muqallid elders would go, they would fill the people's ears with the praises of Mirza Sahib.** *(Ra'ees Qaadyaan, pg 39)*

Who knows what qualities and excellence Bataalwi Sahib had seen in Mirza Sahib that he fell in love and became crazy over him, he sensed it to be a great fortune and pride to straighten his shoes. Day and night he would sing songs about his qualities, accomplishments and intelligence. He would make up fictitious tales about his worships and spread them around. He would mould fable stories about his Taqwa and abstinence.

He would spread around loving words in his devotion. He would always be chanting praises of him.

Whereas the reality was that Mirza Sahib did not complete his studies. He had not gained expertise in any field especially in the knowledge of Tafseer, Hadith and Fiqh. Secondly, whatever he had studied was not in any reliable Islaamic Madrasah that is why Mirza Sahib was debarred from authentic Islaamic teachings. Besides him not having sufficient knowledge, he was also mad like it is proven from these few incidents (he would take in salt instead of sugar, he would fill his pockets with stones used for making istinja rather than sweets, he would eat ash with roti etc) which bear testimony to it. In addition to this, Mirza Sahib was not capable of debating. He would talk about how he could do things but when the time came to debate, he would become speechless. **He could not defeat even one opponent in all his debates.** Thus, because Mirza Sahib's objective was to gain fame through debates, that is why **when any debate arouse he would bring such conditions which the opponent could not accept and he would dissuade the conditions of the Hindus by making up excuses.**

Bataalwi Sahib was Mirza Sahib's childhood friend and colleague that is why he was completely aware of Mirza Sahib's conditions, ideologies, accomplishments, intelligence, proficiency, knowledge and his capability to debate. Together with this Bataalwi Sahib himself was a scholar and representative of the Ghair Muqallideen but who knows what Bataalwi Sahib found in the shoes of Mirza Sahib and who knows what he gained by keeping his tongue moist day and night in the praises of Mirza Sahib.

Just like how the retarded minds of those people who accepted a mad man as their Nabi is astonishing, similarly I feel like mourning over Bataalwi Sahib's brain who chose such a mad

man to debate with the Christians and Hindus and he left no stones unturned to make him a famous debater for the Muslims. He gave up his tongue, mind and pen in praising him. He strived so hard in spreading false rumors about his knowledge and accomplishments that a lot of Muslims became caught up in Mirza Sahib's trap. They became intoxicated in the love of Mirza Sahib that they began accepting him as a Nabi and they spent the rest of their lives by going astray in the thicket of thorns of apostasy and they reached Jahannam in this state.

Once Bataalwi Sahib in a fit of rage said in front of his colleagues that I was the one who elevated him and now I will degrade him. *(Tuhfa Golrawiyah, pg 9)*

There is no doubt that it was through the propaganda of Bataalwi Sahib that Mirza Sahib had reached such heights but (in the words of Moulana Dilaawari) Moulana Bataalwi Sahib's hope to disgrace him was of no use because those people from whom Mirza Sahib gained fame had only joined his company through listening to the praises made by Moulvi Bataalwi and it is a fact that a disciple has the highest stage of love for his mentor. Thus, it was unreal that these people would escape from Qaadiyaani's trap after becoming Mirza'i.

(Ra'ees Qaadyaan, pg 31)

Similarity in an important distinctive feature

Besides Mirza Sahib and Bataalwi Sahib being similar in a lot of distinctive features, one of the major and important distinctive features that **they were alike in is that both of them rendered unparalleled services to the British by being loyal and faithful to them and they strived hard to vie against each other in this regard.** According to the confessions and statements of Bataalwi Sahib, he had outdone Mirza Gulaam Ahmad Qaadyaani.

Take a look at the details of Mirza Sahib writing a literature on the impermissibility of Jihaad. His loyalty and support for the British government by Mirza Sahib himself. Mirza Sahib writes:

1. Some unintelligent and stupid people ask if it is permissible to wage Jihaad against this government or not. Thus you should understand that to ask such questions is the height of stupidity because it is obligatory and necessary to thank those who have favored you and to wage war against them is an act of an immoral person. *(Shahaadatul Quraan, pg 3)*
2. Every person who takes allegiance on my hand and accepts me to be the awaited Nabi should have this firm belief that Jihaad has become forbidden in this era. I have come to you with a command which is that Jihaad of the sword has now ended.
(Dhameemah Risaalah Jihaad, pg 14, vol 7)
3. For the past sixteen years I have been stressing in my books that it is obligatory for the Muslims of India to obey the British government and to wage war against them is forbidden. *(Tabligh Risaalat, pg 197, vol 3)*
4. From today onwards it is forbidden to fight for Deen. Whosoever picks up a sword for Deen and fights the kuffaar is disobeying ALLAAH and his messenger.
(Tabligh Risaalat, pg 36, vol 9)
5. To wage war is not part of this group and will never be.
(Tiryaaqul Quloob, pg 332)
6. I have firm conviction that as my disciples increase, people will stop desiring Jihaad because to accept me as Mahdi and the awaited Nabi is negating Jihaad.
(Tabligh Risaalat, pg 17, vol 9)

7. Most of my life has been spent in the support of the British government. I have written enormous amounts of books and posters about obeying the British and not waging war against them that if those books were put together, it would take up more than fifty shelves.

(Tiryaaqul Quloob, pg 25)

From the above mentioned texts of Mirza Sahib, the following have been proven:

1. Most of Mirza Sahib's life was spent in the support of the British government.
2. According to Mirza Sahib, it is an act of an immoral person to wage war against the British.
3. A person who wages war against the British is disobeying ALLAAH and His messenger.
4. Mirza Sahib has written such enormous amounts of books with regard to being obedient and loyal to the British government and forbidding Jihaad that if they all had to be put together it would take up more than fifty shelves.

But respected readers! You will find yourself to be filled with astonishment when you see that even though Mirza Sahib had written books which would take up more than fifty shelves, he could not surpass Bataalwi Sahib. The booklet which Bataalwi Sahib had written with regards to obeying the British and abrogation of Jihaad according to the confessions of Bataalwi Sahib, it is such a strong and powerful book and has such vital information in it that it has exceeded Mirza Sahib's fifty shelves. Hence Bataalwi Sahib writes:

"Even though other well wishers (Mirza Gulaam Ahmad Qaadyaani etc) for the government have written literatures

about the abrogation of Jihaad but there is a distinctive feature in this booklet which cannot be found in any other book till this day." *(Isha'atus Sunnah, pg 261-262, number 9, vol 8)*

This means that Mirza Sahib and Bataalwi Sahib vied against each other in fulfilling the wishes and expressing their loyalty and devotion to the British. They both wanted to exceed the other. It was their heartfelt desire that they render as much services as they can to the British so that they may be rewarded with royalties and gifts.

Bataalwi Sahib was an expert in this field, together with this he was also shrewd and cunning and was intelligent in this field. He had also rendered such unparalleled services to show his loyalty and faithfulness and to flatter the British and he had also compiled attractive proofs on the abrogation of Jihaad and strived hard to gain consensus between the Ghair Muqallid scholars in this regard and took up work with such great zeal and diligence that Mirza Sahib could not compete with him.

Besides Mirza Sahib writing enormous amounts of books and having an abundant amount of literature, he could not surpass Bataalwi Sahib rather he could not even come close to him so that he could feel Bataalwi Sahib's dust. He had been utterly defeated.

It was not an easy job to go up against the greatest representative of the Ghair Muqallideen. Bataalwi Sahib was an expert rider in this field and knew such tricks that Mirza Sahib could never think of.

How can a disabled buffalo compete with a quick horse?

Respected readers! In this book you have read the proofs of the Ghair Muqallideen being an innovated group. Thus you now

have knowledge of the details of its reality. Now take a quick glimpse at its summary:

1. The Ghair Muqallideen did not take part in the 1857 freedom fight, brought home a British woman from the midst of the battle, treated her, took her back to the British camp and received thirteen hundred rupees and a certificate of loyalty and the title of ‘Shamsul Ulama’.
2. The immoral incidents and achievements of the Ghair Muqallideen in the era of Mia Sahib.
3. Nawaab Sahib regarded obedience of the British as the greatest obligatory and necessary act. He named the Mujaahideen of the 1857 freedom fight as notorious, oppressors and usurpers, and swore at the Mujaahideen of Hazaarah.
4. Bataalwi Sahib wrote a booklet on the abrogation of Jihaad and attained support from the high ranking Ghair Muqallid scholars and Nawaab Sahib.
5. The Ghair Muqallideen gave proofs of them showing their faithfulness and loyalty to the British when they were in dire need of it.
6. The Ghair Muqallideen requested their name to be changed to ‘Ahle Hadith’ in lieu of their services and the British accepted their request happily and fulfilled the Ghair Muqallideen’s wish.
7. The scholars of the Ghair Muqallideen presented a letter of gratitude to flatter Queen Victoria on her anniversary.
8. Bataalwi Sahib was granted an estate in lieu of his great services to the British.

9. Bataalwi Sahib and Mirza Sahib vied against each other to attain the pleasure of the British.

10. Mirza Sahib and Bataalwi Sahib were similar in a distinctive feature and had the same ideologies and intentions.

Respected readers! In the previous pages you have read the detailed incidents and reality about this group and above, a short summary was given on these incidents. You should now go back and refresh your mind with these details and make a decision and say what is right and just speak the truth that can this group whose initiator and founder possesses such worthless ideologies and immoral acts, whose whole life was spent in obeying the British and hating Islaam, whose mission and objective of life was to be faithful and loyal to the British, who whole heartedly participated in fulfilling the objectives of the British government, be a well wisher and have sympathy for their religion and love their country? Can such a group become beholders of the knowledge of the true Islaam? Certainly not!!

In reflecting on the actions of the initiators and founders of the Ghair Muqallideen, a glimpse of the actions of those who would come after can be seen. If this is the condition of the predecessors then the respected readers can certainly make out the condition of those who follow them.

Analyze the spring season by the condition of my garden

Translation edited by
A.H.Elias (Mufti)
Safar-1433—January-2012

ISAALE THAWAAB

By

Moulana Muhammad Ameen Okarvi

P

My Eagerness to Research

A certain person has narrated his story as such that I was born in the home where people were of Ahlus Sunnah Wal Jamaa'ah. From the day I was born, I could remember my parents, brothers and sisters were all upright and pious as if I had inherited the recitation of the Quraan and steadfastness on salaah from them. I started my secular studies. When I reached middle school and attained acceptance into the ninth grade, one of my teachers started expressing profound kindness towards me due to my steadfastness on salaah. He started to create the eagerness in me to go into Deeni studies and said that now you have attained enough worldly knowledge, you should now go into the field of Deeni studies. That teacher would call himself Ahle Hadith. Through his hardwork, the flame of the desire to go deeper into Deeni studies was lit in my heart and I was ready to go ahead with it.

The Hatred for Ikhtilaaf (Differences in Opinion)

The teacher started saying that nowadays the Muslims have become the target of Ikhtilaaf. These Ikhtilaaf have thrown the ummat into a pit of destruction. It is something to contemplate upon that our ALLAAH is one, our Nabi is one, Quraan is one and Qiblah is one then why the Ikhtilaaf that some are Hanafi, some are Shaf'ee, whilst some are Maaliki or Hanbali? These four Imaams have broken the ummat apart. They have created Ikhtilaaf in the ummat. These Ikhtilaaf have created friction in our Masaajid. It has separated our Madaaris. Our verdicts differ. Our cry is that we should leave these Ikhtilaaf aside and unite upon one Nabi and become Ahle Hadith.

If the desire to enter Jannah is for all
Then the garb of the servitude of Muhammad should be worn by all

I asked my teacher: "are not the Hanafis, Shaaf'is, Maalikis and Hanbalis the followers of Rasulullaah ?" The teacher replied: "the fact is that those who follow these four Mathaahib have turned away from following Rasulullaah and have made Taqleed of these four Imaams." I asked him: "do they not believe in ALLAAH and regard Rasulullaah as their last Nabi? I am a Hanafi and I believe this. I have learnt the Quraan and learnt how to be obedient to ALLAAH from a Hanafi. Day and night their teachings are that 'La Ilaaha IllALLAAH' is the purpose of life and 'Muhammadur Rasulullaah' is the way of life and the success of both the worlds is in bringing alive the blessed sunnats of Rasulullaah and propagating them to the rest of the ummat."

The teacher replied: "these people are being deceived. They have been caught in the trap of differences. These are all their baseless claims. Doing all these good acts and leaving Nabi aside takes one into sins".

In short my teacher had filled my heart with the hatred of the A'imah Mujtahideen. I even started to hate their names. I had concocted in my mind that to make Taqleed of the A'imah is innovation and shirk. The result of this was that I took out the Ikhtilaaf from my heart and became an Ahle Hadith. Now my whole life had changed. That same house in which I had learnt the Quraan, where day and night the remembrance of ALLAAH ▯ would take place, would seem to me as a place of shirk and kufr. I had a firm conviction in my heart that my parents, brothers and sisters, teachers and friends were all going to Jahannam. They were all against the sunnats of Nabi ▯. They would not attain any reward for their recitation of the Quraan nor would their salaah be accepted. Most important of all, their Imaan was not even considered.

A Strange Dilemma

I had inculcated in myself the desire to pursue Deeni knowledge. My teacher would also give me literature but that would not be enough to quench my thirst. I then turned to our school library. I had this desire to look up the life of those pious predecessors through whom Islaam had spread in this world but whichever commentator of the Quraan and Hadith, Mujaahid, Jurist and ruler in Islaam I had looked up either they were Hanafi, Shaf'ee, Maaliki or Hanbali. Now I did not see anyone in the scope of Islaam, not in my house, Masjid, Madrasah nor in the books of history. I had become so perplexed. I asked my teacher "all these pious predecessors have been Muqallideen?" The teacher acknowledged that some were Muqallideen but he mentioned regarding a few Muhadditheen that they regarded Taqleed to be an innovation and shirk.

I mentioned to him "history quotes them to be Muqallideen. Why do you not prove through history that the compilers of the six authentic books of Hadith regarded Taqleed of the A'imah to be shirk and innovation?" The teacher did not provide any references but would say that history is unreliable. He said "You should only accept the words of Quraan and Hadith. Nobody can prove through Quraan and Hadith that the compilers of the six authentic books of Hadith were Muqallideen". I mentioned to him "nobody will be able to prove from Quraan and Hadith that they were Ghair Muqallideen rather nobody will be able to prove them to be Muhadditheen or Muslims too". My teacher replied: "leave all these aside. You should thank ALLAAH □ that you have been saved from all these Ikhtilaaf."

The hatred of Ikhtilaaf was created inside me and for those who created Ikhtilaaf, whether they were A'imah Mujtahideen or not, that is why I became silent in front of my teacher because he had taken me out from the fire of Ikhtilaaf. This in reality was a great accomplishment that I was blessed with the gift of unity. I had the opportunity to repent from shirk and the innovation of Taqleed. This was all the blessings of my teacher. This was my biggest support and encouragement.

Ikhtilaaf Have Increased

I passed my matric exam with flying colours. I now decided to enrol into a college. One day I started to propagate to one of my friends about becoming an Ahle Hadith and was mentioning the harms of having differences of opinion and the virtues of unity. This friend rebuked me by saying: "with whom have you created unity? You have been cut away from your family from whom you learnt the Quraan and the Kalimah. You have been cut away from your Masjid, from the four Imaams and also from the Sahaabah Kiraam □ so why are

you so persistent upon becoming united?" Upon hearing this, my head felt heavy, that the thing which I called unity is in reality causing disunity. Anyhow, I told him that I have been saved from having Ikhtilaaf. He replied: "this is also a lie!

You have not been saved from it. Amongst the A'imah there has always been Ikhtilaaf on whether 'rafa' yadain' should be made or not. When you started to make rafa' yadain, the Ikhtilaaf still remained. Yes! Before when you were not making rafa' yadain you were following the teachings of two Imaams, Imaam Abu Hanifa □ and Imaam Maalik □ and you opposed the teachings of Imaam Shaf'ee □ and Imaam Ahmad □. Now when you began to make rafa' yadain in ten places in your salaah, you have opposed the teachings of all four Imaams. Look! The Ikhtilaaf have increased. You were aware that there are Ikhtilaaf between the four Imaams but you increased the Ikhtilaaf by crying for unity. There are so many masaa'il-laws- in which the four Imaams are unanimous but you came and caused disruption in the ummat.

For example:

1. All the four Imaams unanimously say that three Talaaqs in one sitting will be regarded as three. Thus without Halaalah to keep her will be Haraam. Now the Ahle Hadith came and made this unanimous verdict of Haraam to be Halaal. Now have you increased the Ikhtilaaf or decreased it?

2. All the four Imaams unanimously say that if the Muqtadi meets the Imaam in ruku then his rakaat will be completed even though he has not read surah Fatihah nor heard the Imaam read it. Now the Ahle Hadith regards his salaah to be incorrect contrary to

the four Imaams. Has the Ikhtilaaf increased or decreased?

3. The four Imaams unanimously agree that it is not permissible to make masah on nylon socks. Wudhu will not be completed if this is done. How many people have the Ahle Hadith given permission to make masah on nylon socks and consequently their wudhu and salaah are not accepted because if the wudhu is not correct then how can the salaah be correct?

   Has the Ikhtilaaf increased or decreased?

4. The four Imaams unanimously agree that besides the four takbeeraat and salaam, the Imaam will perform the entire Janaazah salaah silently. Now the Ahle Hadith differed with the four Imaams and started performing Janaazah salaah audibly. So have the Ikhtilaaf increased or decreased?

5. All the four Imaams unanimously agree on calling out the two Adhaans for Jumaah. The Ahle Hadith differed with them by regarding one of the Adhaans as an innovation.

6. The four Imaams do not regard less than twenty rakaats of Taraweeh to be sunnat. The Ahle Hadith have differed with them and regarded twenty rakaats of Taraweeh as an innovation. So have the Ikhtilaaf increased or decreased?

I said to my friend: “OK, even though by becoming an Ahle Hadith, Ikhtilaaf and disunity has increased and spread in the ummat but I have been saved from shirk and innovation of Taqleed.” He replied: “this is also a lie! Even if you have left

the Taqleed of the A'imah Mujtahideen whom the great Muhadditheen, pious predecessors and great Fuqahaa made Taqleed of, you have blindly made Taqleed of your school teacher."

The difficulties of my heart has left me
The punishment of ingratitude has befallen you o stranger
That friend of mine left and I was left perplexed.

Ikhtilaaf amongst the Fuqahaa

Few days later I met my friend again. I told him that I had left the Hanafi Mathhab because of their differences with the other Mathaahib and became an Ahle Hadith so I may be saved from having Ikhtilaaf. But the previous day you proved to me that the Ahle Hadith did not wipe out any Ikhtilaaf rather they have increased it. He said: "you cannot run away from the Ikhtilaaf of those who are well educated in their field. Are there not any Ikhtilaaf between the Muhadditheen regarding a Hadith being authentic or weak, narrated directly from Nabi □ or from a Sahaabah □? Are there not any Ikhtilaaf regarding a certain narrator being reliable or not? Leave alone all the Muhadditheen, concentrate on the Ikhtilaaf of only the compilers of the six authentic books of Hadith. You ran away from the Ikhtilaaf between the four Imaams but got caught up in the Ikhtilaaf of the compilers of the six authentic books of Hadith."

"You had also not made in depth research that Hanafi and Shaf'ee are two different Mathhab in which you see differences whereas the Ahle Hadith themselves have Ikhtilaaf amongst

them. There should be a greater dislike in having Ikhtilaaf in one group.” I said: “It cannot be true that there are Ikhtilaaf amongst the Ahle Hadith.” He replied: “your research is very limited. Let me mention a few differences.”

1. (a) If gold does not reach the Nisaab as well as silver but the value of both added together reaches the amount of Nisaab then zakaat becomes compulsory – *Abul Hassan Mia Nadheer Hussein.*

   (Fataawa Ulama-e-Hadith, pg 85, vol 7)

   (b) Gold and silver will not be added together rather in this case zakaat will not become compulsory – *Moulana Muhammad Yunus Muhaddith Mudarris Madrasah Nadheer Hussein (Fataawa Ulama-e-Hadith, pg 86-88, vol 7)*

   (c) The Ahadith has not mentioned anything in this regard from Nabi .

   (Fataawa Ulama-e-Hadith, pg 97, vol 1)

2. Zakaat is compulsory upon jewellery which is worn – *Sharfud Deen*. Zakaat is not compulsory upon jewellery which is worn – *Thana-ullaah*

   (Fataawa Ulama-e-Hadith, pg 95-96, vol 7)

3. Zakaat is not compulsory upon stock that is to be sold *(Urful Jaadi).* Zakaat is compulsory upon stock that is to be sold. *(Fataawa Ulama-e-Hadith, pg 76, vol 7)*

4. Zakaat funds cannot be used in building a Masjid *(Fataawa Ulama-e-Hadith, pg 178, vol 7).* Zakaat funds can be utilised in building a Masjid.

   (Fataawa Ulama-e-Hadith, pg 221, vol 7)

5. Whosoever from amongst the Ahle Hadith does not discharge their zakaat upon Imaam Abdus Sattaar his zakaat will not be valid *(Fataawa Sattaariya).* It is impermissible and Haraam for Imaam Abdus Sattaar to accept zakaat funds *(Fataawa Ulama-e-Hadith, pg 263, vol 7)*

6. It is permissible to give zakaat funds to a non Muslim *(Fataawa Ulama-e-Hadith, pg 275, vol 7).* It is not permissible to give zakaat funds to a non Muslim. *(Fataawa Ulama-e-Hadith, pg 291, vol 7)*

7. It is necessary to make the person whom you are giving the zakaat funds to, the owner *(Fataawa Ulama-e-Hadith, pg 256, vol 7).* It is not necessary to make him the owner. *(Fataawa Ulama-e-Hadith, pg 234, vol 7)*

8. One tenth of the crops are compulsory only upon the owner of the land and the farmer, not upon the crops of a blacksmith, barber or a laundryman when it reaches the Nisaab *(pg 136, vol 7).* One tenth of the crops of a blacksmith etc will be compulsory when it reaches the Nisaab *(pg 136, vol 7)*

9. The interest money which a person derives from a savings account is permissible according to Moulvi Abdul Waahid Gaznawi *(pg 305, vol 7)*. A few of the Ghair Muqallid Ulama regard it as Haraam.

10. There are two types of Haraam wealth. The first type is attained through one’s choice, for example: money derived through prostitution and gambling. The second type is that money which is attained forcefully, for example: stealing etc. A few Ulama (Ahle Hadith)

regard the first type to be Halaal after repenting. The second type will be regarded as Haraam *(pg 272, vol 7) – Moulana Thana-ullaah Amritsari.* Some Ulama (Ahle Hadith) regard the first type as Haraam. There are no proofs of it becoming Halaal *(pg 272, vol 7) – Moulana Sharfud Deen.*

Look at these ten examples of Ikhtilaaf amongst the Ahle Hadith themselves in matters pertaining to wealth. Now it is necessary for you to repent after lying that since the Ahle Hadith have come about, the Ikhtilaaf have all finished. The Ahle Hadith have increased the Ikhtilaaf!

Who is a Muhammadi?

I said to him “a Hanafi is not a Muhammadi”. He replied: “a Hanafi is double Muhammadi! Because he recites the Kalimah of that Nabi whose name is Muhammad and the name of the person who compiled the works of the great Imaam Abu Hanifa who explained the blessed shari’ah of Rasulullaah was Muhammad Bin Hassan Ash-Shaibaani . You are a graduate of matric yet you claim that a Hanafi is not a Muhammadi whereas the Sheikhul Islaam of your deviated sect, Moulana Thana-ullaah Amritsari accepts the Mirzaais to be Muhammadis. Hence he writes: ‘no matter what amount of Ikhtilaaf there may be between the other sects of Islaam but the defining factor which is والذين معه (those who are with him) includes everyone to be a Muhammadi.

That is why even if they have great Ikhtilaaf but by this defining factor of being a Muhammadi, there should be رحماء بينهم (compassion) amongst us. I am the greatest enemy of the Mirzaais but because of this defining factor of being a

Muhammadi, I also include them in it'. *(Akhbaare Ahle Hadith Amritsar, 16th April 1915)*"

Hatred for kufr and shirk

I said to him: "The Ahle Hadith issue verdicts of kufr and shirk against the Ahnaaf and the Muqallideen. Thus I am saved from those verdicts by becoming an Ahle Hadith". He replied: "You seem to be very naive. Who informed you that these verdicts could not be issued upon you? You must have heard of Moulana Thana-ullaah Amritsari." I said: "I certainly have. He was the Sheikhul Islaam of this group. He was also known as Munazir-e-Islaam and Sher-e-Islaam." He said: "Do you know that the Ahle Hadith travelled to Haramain Shareefain to issue a verdict of kufr against him?

Read the decisions of the jurists of Makkah and Hijaaz and see for yourself how he has been proven to be a more despicable kaafir than Firoun. **The Ahle Hadith have regarded the Guraba-e-Ahle Hadith to be worse disbelievers than the kuffaar of Makkah. The Ahle Hadith themselves issued a verdict of kufr against Moulana Abdullaah Rupuri. In the present day, the 'Mas'oodi' deviated group has emerged calling themselves Jamaa'atul Muslimeen and they regard the rest of the Ahle Hadith to be non Muslims."**

This left me baffled that I was tricked into staying away from Ikhtilaaf but instead I was pushed further into it. I was cut off from the Sahaabah , rebelled against the A'imah Mujtahideen and hated the Awliya ALLAAH. I was taken away from making Taqleed of the Mujtahideen and was made to make Taqleed of myself as if I was made to turn away from those people who were appropriate of being followed and the garland of Taqleed was put around the neck of he who was not worthy of it. If only I had cut myself off from everyone but at the same time be part of them then it would have been alright but now I am not part of anyone. Try reading to me the book *'Nuzulul Abraar'* of Moulana Waheed-uz-Zamaan and listen to how many curses I invoke upon him then read to me the book *'Budoorul Ahillah'* of Nawaab Siddiq Hassan Khan and listen to how I praise him. Read to me the book *'Urful Jaadi'* of Meer Noor-ul- Hassan and listen to how I swear him. Now my friend had left and I sat in silence thinking that O ALLAAH! My condition has become like the famous saying *'he does not belong anywhere'.*

I did not unite with ALLAAH nor did I meet the idols
Rather I have been stranded in between

Days were passing by in this condition that I finally decided to take admission into college. Now my thirst for knowledge was growing and I was really confused upon my previous research so I thought that I should go deeper into my research. I was more inclined towards the recitation of the Quraan. I would take out time from my college studies and busy myself with the recitation of the Quraan and I became more eager to read about the meaning and the commentary of the Quraan.

Ahle Quraan

I had a professor in college who would see me reciting the Noble Quraan. On one occasion he asked me: “what group are you affiliated with?” I replied: “I am an Ahle Hadith.” He said: “I was also an Ahle Hadith but when I started to research about the Noble Quraan, I became disgusted with the Ikhtilaaf of the Ahle Hadith. Even though the scholars of the Ahle Hadith had tried to persuade me but I myself had reached a conclusion that they themselves were not satisfied about their Masaa’il. How could they satisfy someone else? Thus I turned towards the Quraan and became an Ahle Quraan. You should also read their literature. All the Ikhtilaaf and confusion will be solved.” The Professor handed me two books. Both the books were written by Gulaam Ahmad Parwez. One was called *‘Quraani Faisle’* and the other was called *‘Maqaame Hadith’*. I became extremely delighted. According to my daily practise, I would finish the recitation of the Quraan and become involved in reading these books.

The recitation of the Noble Quraan

In it was written that to believe that one will attain reward by reciting the Quraan but not understanding it is contrary to the beliefs of the Quraan. This belief is in reality a memorial from the time of the magicians *(Quraani Faisle, pg 104).* I sat in astonishment and thought that every Muslim, day and night reciting the noble Quraan does not attain any reward whatsoever. In the morning, I went to the Professor immediately and asked him: “it is stated here that to recite the Quraan without understanding it is futile. I recite the Quraan frequently and I send the rewards of it to my elders. All this was done in vain because if I did not receive any reward, how can I send the rewards over to them?” The Professor replied smiling: “a person does not attain any reward here and if he does attain any reward then too his rewards cannot be sent over to anyone else.”

Isaale Thawaab

From this you may have seen that how the belief of Isaale Thawaab is against the belief of being rewarded for one's action. Only ALLAAH ▯ knows where people get such beliefs from, which the Quraan was revealed to eradicate, more so when the Quraan is present in front of us in its actual form. No eye on the surface of this earth may have seen such great alterations in the Quraan. *(Quraani Faisle, pg 98)*

I requested my Professor that I would like to remove all Ikhtilaaf from my heart. Please guide me as to what I should do. He replied: "the only solution to be saved from Ikhtilaaf is that one should become an Ahle Quraan. Look! If any fiqhi Mas'ala is presented in front of you then the first question that arises is that 'is this the Mas'ala upon which the verdict has been given or not?'. Similarly the question arises in the field of Hadith that 'is this Hadith authentic or weak?' Some might say that it is authentic while some may claim that it is weak and the differences will never be erased. Yes! You will never hear a person claiming an aayat of the noble Quraan being weak that is why no Ikhtilaaf will remain".

Refutation of Hadith

Whilst my Professor was speaking on this subject, he presented a passage from the book of Parwez saying: "the conspiracies which was plotted to keep the Muslims away from the Quraan was that firstly, this belief should be created that Rasulullaah ▯ would receive revelations besides that which has been secured in the Quraan which will be in the same scale as the Quraan. This revelation is called 'Riwaayaat' that is why 'Riwaayaat' is regarded as Deen. Thus this belief was inculcated into the hearts of the people and narrations were being conspired and as time went by a great amount of narrations were compiled. This

is how another Deen was made up in which people were being lured into, besides that which ALLAAH had revealed. This Deen was named sunnat of Rasulullaah ”. *(Maqaame Hadith, pg 421, vol 1)*

He further writes: “anyhow, this conspiracy was plotted and the Muslims supported this conspiracy for the betterment of Deen. The result of both was the same, that the Muslims regarded the conspiracies as their Mathhab. They labelled it ‘Revelation which is not recited’ and put it on the same scale as the Quraan”. *(Maqaame Hadith, pg 122, vol 2).* Thereafter, my Professor said: “look! The Quraan which has been revealed in the Arabic language from ALLAAH was changed into six non Arabic Quraans and named ‘Sihah Sittah’. It is these Ahadith which is the root of all Ikhtilaaf. It will be impossible to have unity without leaving these Ahadith that is why the only solution of creating unity is to only accept the Quraan and nothing else.”

Are there Ikhtilaaf in the interpretations?

I asked my Professor if there are any Ikhtilaaf in the recitation of the Noble Quraan. He answered me in the affirmative and said that there are seven or ten authentic recitations which differ from the next recitation. So I exclaimed: “sir! I had become an Ahle Hadith to save myself from the Ikhtilaaf of the four Imaams but then I got trapped in the Ikhtilaaf of the Imaams of the six authentic books of Hadith and now you are propagating to me that I must accept seven or ten Ikhtilaaf! These Ikhtilaaf that you are telling me are regarding the words of the Quraan. Is every Muslim who accepts the Quraan unanimous in accepting those Masaa’il which the Ahle Quraan have taken out from the noble Quraan? For example, your Mr. Parwez claims that to obey ALLAAH and his Rasool means

to accept the authorities and اولو الامر means to accept those who work under it (*Ma'ariful Quraan, pg 623, vol 4)* and Rasulullaah does not have the right of obedience *(Ma'ariful Quraan, pg 616, vol 4)* and finality of Nabuwat means that now people are only in need of guiding principles and they will extract rulings in light of these principles *(Saleem ke Naam, pg 103, vol 2).* The laws of the Quraan were for the era of Nabi . *(Nizaam Rububiyat, pg 25).* Akhirah means the future *(Saleem ke Naam, pg 124, vol 2).*

Jannah and Jahannam

Jannah and Jahannam are not places in reality. It is the condition of a person *(Lugaatul Quraan, pg 449, vol 1).* 'Malaaikah' means that psychological being which creates an effect on the hearts of the people *(Iblees wa Adam, pg 195).* I asked him: "have the Arab and non Arab commentators of the Quraan interpreted these aayats which Parwez regards as the Masaa'il of the Quraan, in the similar manner?" My Professor replied: "the Ulama have not only rejected these Masaa'il but the Ulama have issued a verdict of kufr concerning a few Masaa'il upon which there are signatures of approximately one thousand and twenty seven Ulama". I asked him: "was this verdict issued and sent to Parwez in his lifetime?" He replied: "certainly! This verdict was issued by Allaamah Muhammad Yusuf Banori Town Jami'atul Uloom Al Islaamiyah. Parwez read this verdict so many times and wrote harsh words against those Ulama in a letter but could not provide answers to the

proofs that were presented to him. Thereafter, Moulana Abdur Rasheed Nu’maani replied to his letter but Parwez did not reply to that letter”. I said: “Every time I tried to save myself from Ikhtilaaf, I became trapped in more. I am confused as to which path to tread now.”

He was in the midst of confusion when one of his friends arrived. When the friend heard his incident, that friend brought him to me (author) and he related the entire incident to me. **I told him that one of the reasons for your confusion is that you have very limited knowledge regarding Deen. The second reason is that besides having very limited knowledge, your pride and arrogance have taken you away from the Ulama and the pious predecessors.**

The confines of Ikhtilaaf

I said to him: “you are not even aware of the confines of Ikhtilaaf. There are three types of Ikhtilaaf.”

1. **The first type is the Ikhtilaaf is between Islaam and kufr.** To accept all the requisites of Deen is Imaan and to reject any of the requisites of Deen or to make a wrong interpretation of it is kufr. Similarly understanding the obedience of ALLAAH and His Rasool to mean obedience to the authorities is kufr. Also if a person understands اولو الامر to mean all those who work under the authority is clear kufr or to claim that the sunnats of Rasulullaah was to be practised only in the lifetime of Rasulullaah and in the present day it is not necessary to follow it, is outright kufr. To understand the finality of Nabuwat to mean that now we will solve all our problems by ourselves is also kufr

and to regard the laws of Islaam such as Zakaat, Sadaqah, charity and inheritance to be confined to the era of Rasulullaah is open kufr.

2. **The second type of Ikhtilaaf is within the circle of Islaam.** It is known as the differences between sunnat and innovations. The Qadariyah, Jabariyah and the Mu'tazila are innovated groups. **Those who entirely reject Isaale Thawaab, Tawassul and that Rasulullaah is alive in his grave are excluded from the Ahlus Sunnah Wal Jamaa'ah and are innovators.**

3. **The third type of Ikhtilaaf is within the circle of Ahlus Sunnah Wal Jamaa'ah which is the differences of the A'imah Mujtahideen.** The Ikhtilaaf amongst the Sahaabah, Muhadditheen and the Fuqahaa are counted amongst this type. The Ikhtilaaf of the intellectuals are always overlooked. **The Ikhtilaaf between the doctors are overlooked but the Ikhtilaaf of a potter with a doctor cannot be overlooked. A judge's Ikhtilaaf in the explanation of law can be overlooked by another judge but a shoemaker has no right to differ with a judge.**

   Example: your temperament is very strange that those Ikhtilaaf which could be overlooked like the Ijtihaadi Ikhtilaaf of the four illustrious Imaams, you could not overlook them but that Ikhtilaaf which cannot be overlooked which is the Ikhtilaaf between sunnat and innovation, kufr and Islaam, you have overlooked them. You are like a sick person to whom two Muslim doctors had prescribed different Halaal medicines but he became aggravated and went to the non Muslim doctors. They too had prescribed different medicines

for him so certainly this difference is worse than the first difference. He had gone to an atheist doctor and the doctor told him to first negate ALLAAH, to take away the difference between Halaal and Haraam from your heart then you can attain my medicine but his prescription still differed from the others so this difference in reality is the worst.

Where are the Ikhtilaaf?

I said: “those Ikhtilaaf which are generally overlooked, for example Ikhtilaaf between judges, lawyers and doctors are definitely evident around us but in our country we only follow one Mathhab and read one mode of recitation. There have been no fights or arguments. Centuries have passed and people are still carrying out their religious duties with unity and love. In Sri Lanka, they only follow the Shaf’ee Mathhab. No Hanafi or Maaliki has ever objected to them because everyone follows one Mathhab and read one mode of recitation in their locality and there are no arguments amongst each other.

For so many centuries there have been four judges and four Imaams in Makkah which is the centre of Islaam but in other countries, people have always practiced on one Mathhab. The benefit of this was that everyone knew that the headquarters of Islaam has accepted the four Mathaahib to be true and a fifth Mathhab could never be formed nor initiated. The other countries consisted of only one Mathhab out of the four. Read

through the history of India and Pakistan. Islaam had reached here in the second century. From the second century to the thirteenth century the Ahlus Sunnah Wal Jamaa'ah only followed the Hanafi Mathhab. In the interim they would travel for Hajj but they would leave as Hanafis and return as Hanafis.

In the era of the British, a few people created Ikhtilaaf by bringing in a few Masaa'il of the Shaf'ee Mathhab. They would create Ikhtilaaf themselves then cause uproar about it. They definitely fit the saying *'thieves cause uproar'*. In the twelfth century, thousands of kuffaar became Muslims and followed the Hanafi Mathhab. Those who were creating Ikhtilaaf spread a notion which never crossed the minds of the kuffaar since there was only one Mathhab prevalent here, that if a kaafir has to become a Muslim then which Mathhab should he follow? Whereas it is clear that even today, there is only one Mathhab which is prevalent and that is the Hanafi Mathhab and those who create Ikhtilaaf are Laa Mathhabis. Why should not a kaafir ask which mode of recitation from the seven modes should he recite when becomes a Muslim? The fact is that there has only been one mode of recitation which has come down consecutively through all generations and recited by every Muslim. That kaafir would also recite the mode of Qaari Hafs which has been passed down consecutively, when he becomes a Muslim and he will act upon the sunnat of Rasulullaah through the Hanafi Mathhab."

The professor and his student started saying to each other: "Look! Allopathy, homeopathy, the Greek indigenous system of medicine and ayurvedic type of treatments are all present here but we have never created an uproar about it but there is only one Mathhab here out of the four which is the Hanafi Mathhab but we have destroyed the minds of the people by telling them that there are four Mathaahib because of which we have also become insane. Oh ALLAAH! Save us from this insanity and keep us steadfast and safeguard that one Mathhab

which has been practiced upon in this country through the generations. Ameen."

Isaale Thawaab

Now they started claiming that the belief of Isaale Thawaab is against the noble Quraan. It is stated explicitly in the Quraan ليس للانسان الا ما سعى *(man shall have only that for which he strives)* and in another place it is stated ولا تجزون الا ما كنتم تعملون *(and you will be repaid only for what you did)* I said to them: "ALLAAH has commanded قل رب ارحمهما كما ربيني صغيرا" *(O my Rabb show mercy to them as they had raised me when I was young)* I asked: "has not ALLAAH commanded to make dua for one's parents?" they replied: "yes! Certainly" I then said: **"is this dua only confined to be made only in their lifetime or also when they pass away?" they replied: "even after their demise."** I asked: "will there be any benefit for the parents or has the Quraan mentioned this in vain?" They replied: "it will definitely benefit them." I said: "this is what is called Isaale Thawaab.

The efforts are from the children's side whilst the parents are benefitting from it." They started saying: "the reason for the

parents benefitting from the efforts of their children is because they are the cause of their existence in this world. It does not benefit anyone else besides the parents." I said: "The Quraan speaks about the dua of Nuh _ رب اغفرلی ولوالدی ولمن دخل بیتی مؤمن و للمؤمنین والمؤمنات و لا تزد الظالمین الا تبارا *(O my Rabb! Forgive me, my parents, whoever enters my home as a mu'min and all the Mu'mineen and Mu'minaat. Increase the oppressors only in destruction.)* **This aayat of the Quraan mentions the dua made for every mu'min male and female.** So did ALLAAH say to Nuh _ that I have accepted your dua on behalf of you and your parents because they were the cause of you coming into existence and your dua which was made on behalf of the entire Mu'mineen from within your locality and outside your locality has been rejected? And in future, do not practise such worthless acts? This dua is your doing! It will only benefit you and no one else! For others to attain benefit from your efforts is against my laws!?" They started saying: "It definitely benefitted everyone." I said: "this is what is meant by Isaale Thawaab. By rejecting Isaale Thawaab, are you not rejecting the Quraan?" They replied: "Yes! This is in reality clear rejection of the Noble Quraan." I said:

"The Quraan also speaks about the dua of Ibraheem _ رب اجعلنی مقیم الصلوة و من ذریة ربنا و تقبل دعاء ربنا اغفرلی ولوالدی و للمؤمنین یوم یقوم الحساب *(O my Rabb! Make me one who establishes salaah and my progeny aswell. O my Rabb! Accept my prayer. O our Rabb! Forgive me, my parents and the Mu'mineen on the day when reckoning shall commence.)* Ibraheem _ had made this dua for the entire Mu'mineen but he was forbidden from making dua for his father because of him being a kaafir. Even a Nabi's dua could not benefit him whereas he was not forbidden to make dua for the Mu'mineen. Through this it becomes evident that the rewards reach the Mu'mineen but not the kuffaar so why

are you including yourself from amongst the kuffaar? Other aayats of the Quraan also make this point clear."

Deprivation of the Munaafiqeen

استغفرلهم او لا تستغفرلهم ان تستغفرلهم سبعين مرة فلن يغفر الله لهم ذالك بانهم كفروا بالله ورسوله والله لا يهدى القوم الفسقين

Seek forgiveness for them or do not seek forgiveness for them. Even if you seek forgiveness for them seventy times, ALLAAH will never forgive them. That is because they disbelieved in ALLAAH and his Rasool . ALLAAH does not guide the disobedient ones.

It becomes evident that the kuffaar do not gain any benefit from the dua of forgiveness from a noble Nabi even if he has to seek forgiveness on their behalf seventy times. May ALLAAH save us. (Thus why do you include yourself to be from amongst the kuffaar and Munaafiqeen by rejecting Isaale Thawaab?)

There is no Janaazah Salaah for a kaafir

ولا تصل على احد منهم مات ابدا ولا تقم على قبره انهم كفروا بالله ورسوله وماتوا وهم فسقون

Do not perform salaah for any of them who die and do not stand over their graves. Undoubtedly they disbelieved in ALLAAH and his Rasool and died as disobedient people.

Janaazah Salaah is also a form of Isaale Thawaab

Since the deceased gains benefit through Janaazah salaah that is why with regards to a mu'min it is mentioned in a Hadith

that perform Janaazah upon every noble and wretched person but a kaafir does not receive any rewards that is why to perform Janaazah salaah upon them has been severely forbidden, that is why those who completely reject Isaale Thawaab should proclaim that we will not perform Janaazah salaah upon anyone and nor should anyone perform Janaazah salaah for us and those who claim that Isaale Thawaab would only benefit a person if he is the means of something then he should also proclaim that only my children should perform Janaazah salaah upon me. Janaazah salaah should not be performed upon those who do not have children and besides my children no one else should participate in the Janaazah salaah. Rather if they are bold and have the courage then they should proclaim that we are Ahle Quraan because we are not required to act upon that which is not proven through the Quraan for example, to bathe the deceased and to enshroud him with the kafan, to perform the Janaazah salaah which is mentioned in the Hadith, to escort the deceased to the graveyard in a hearse or to bury his body in a grave which was dug by people because I will not be punished nor rewarded in such a grave. Bury me in such a grave which is dug by ALLAAH where I will be punished or be rewarded.

Janaazah salaah is a form of Isaale Thawaab that is why Rasulullaah has mentioned اذا صليتم على الميت خلصوا له الدعاء **"When you perform salaah upon the deceased then make dua for him with sincerity"** (Ibne Maajah) Rasulullaah did not mention here that nobody should perform Janaazah salaah besides one's children. Similarly so many duas are narrated from Nabi in the books of Ahadith which he used to recite in the Janaazah and this Janaazah salaah has been practised upon successively through the generations in the ummat and its only objective is Isaale Thawaab.

To make dua at the graveside

عن عثمان بن عفان رضى الله عنه قال كان النبى صلى الله عليه عليه وسلم اذا فرغ من دفن الميت فقال استغفروا لاخيكم واسئلوا له التثبيت فانه الآن يسئل

It is narrated from Hadhrat Uthmaan Bin Affaan that when Nabi would free himself from burying the deceased, he would say "seek forgiveness for your fellow brother and ask for his steadfastness because now he is being questioned."

Seeking forgiveness is also the effort of the living through which the deceased receive benefits. It is not confined that only the children should make dua. This also proves that the deceased is questioned in that grave.

The conqueror of Egypt, Hadhrat Amr Bin Aas (passed away in 43A.H) mentioned "when you have freed yourself from burying me then throw soil over my grave then remain at my graveside for the duration in which it takes one to slaughter a camel and distribute its meat so that I may gain familiarity through you and think of what answers to give to the angels of my Rabb". *(Sahih Muslim, pg 76, vol 1)*

Allaamah Nawawi (676 A.H) mentions in the commentary of this Hadith that this Hadith proves that one will be questioned in the grave and will be either punished or rewarded and **to remain for a little while at the graveside after burial is desirable** وفيه ان الميت حينئذ يسمع من حول القبر"The deceased then listens to what is happening around his grave."

Faqeeh Qaadhi Khan (592 AH) writes:

ان قرأ القرآن عند القبور ان نوى بذالك ان يونسهم صوت القرآن فانه يقرأ فان لم يقصد ذالك فالله تعالى يسمع قرأءة القرآن حيث كانت

"If a person recites the noble Quraan at the graveside with this intention that by his recitation, the deceased will become familiar with his voice then he should definitely recite the noble Quraan and if he does not have this intention then ALLAAH listens to the recitation of the Quraan wherever it is recited." *(Fataawa Qaadhi Khan pg 791 vol 4, Fataawa Alamghir pg 377 vol 4)*

Note: i.e. if one intends to send rewards to the deceased then he may recite the Quraan from wherever he is. However if he wishes to familiarise the deceased with his recitation then he should recite the Quraan by the deceased's graveside.

Dua when visiting the grave

To visit the grave is sunnat and to make dua for the deceased while visiting is also sunnat. This dua is also Isaale Thawaab and it is not confined to children that nobody else can make this dua rather it can be made by everyone.

السلام عليكم اهل الديار من المؤمنين والمسلمين وانا ان شاء الله بكم لا حقون نسال الله لنا و لكم العافيه

"Peace be upon you O Mu'mineen and Muslimeen of this dwelling and we will certainly meet you if ALLAAH wishes. We ask ALLAAH to grant you and us safety". *(Muslim, pg 1, vol 314)*

From the era of Rasulullaah , Sahaabah and Taab'een till this day and age, every Muslim in every place have always conveyed their salaams and made dua for the deceased when they visit their graves and nobody had rejected this Isaale Thawaab. Upon this they said: "we also say that it is permissible to make dua for the deceased". I said to them: "**This dua is the efforts of the living from which the**

deceased receives benefit. The aayat by which you have been confused, its meaning is clear and evident. For example, you teach in your college for the entire month so definitely you are going to be paid in its return and that money will belong to you but if you yourself take that pay and hand it over in Sadaqah to a person in need or as a gift to a friend then now he will own that money. Similarly, the rewards of your effort and hardwork will be given to you. Yes! After you receive the rewards you should also ask ALLAAH □ that whatever reward I have received, pass it over to so and so person then he will receive that reward too.

You also know that Rasulullaah □ has mentioned الدعاء مخ العبادة that dua is the core of worship, so when you accept that a person receives the core then the peel of the fruit also comes with it. And the reward for what a living person does is definitely received by the living. The reward is passed onto the deceased through dua that O ALLAAH pass this reward over to so and so person. Whether this dua is made by the tongue or by the heart, ALLAAH □ knows the secrets of the heart and this matter (Isaale Thawaab) is strongly accepted that no one between the throne of ALLAAH □ and the earth have denied it."

والذين امنوا واتبعتهم ذريتهم بايمان الحقنا بهم ذريتهم وما التنهم من عملهم من شئ
كل امرئ بما كسب رهين

Those who carry out good deeds and whose progeny follow them in Imaan, we shall join their progeny with them without reducing anything from their deeds. Every person shall be detained for his actions.

ALLAAH has mentioned in this aayat both His qualities that through the good doings of those with complete Imaan, ALLAAH shows His mercy upon their children by elevating the status of those with a lesser degree of Imaan to be with those with complete Imaan. Whereas justice demands that reward and punishment should be given proportionately to the acts committed.

والذين جاءوا من بعدهم يقولون ربنا اغفرلنا ولاخواننا الذين سبقونا بالايمان ولا تجعل فى قلوبنا غلا للذين امنوا ربنا انك رؤف الرحيم

Those who come after them say "O our Rabb! Forgive us and our brothers who passed before us with Imaan. And do not place any impurity in our hearts against those who have Imaan. O our Rabb! Indeed you are most forgiving, most merciful."

Look! The duas of those who came afterwards are being passed on to those who have preceded them and this is what is meant by Isaale Thawaab.

تكاد السموت يتفطزن من فوقهن والملائكة يسبحون بحمد ربهم و يستغفرون لمن فى الارض الآ ان الله هو الغفور الرحيم

The skies can almost be torn apart from above as the angels glorify the praises of their Rabb and seek forgiveness for those on earth. Behold! ALLAAH is certainly the most forgiving, the most merciful.

It is evident from this aayat that the angels in the heavens seek forgiveness from ALLAAH for the people on earth and ALLAAH forgives those on earth because of the duas of the angels.

The people on earth receive benefit through the efforts of those in the heavens. The lower class people receive benefits through the efforts of the higher class. The predecessors receive benefit through the duas of those who have come after them. This is the mercy of ALLAAH and this is Isaale Thawaab.

The great mercy of ALLAAH

مثل الذين ينفقون اموالهم فی سبیل الله كمثل حبة انبتت سبع سنابل فی كل سنبلة
مائة حبة والله یضاعف لمن یشاء والله واسع علیم

The likeness of those who spend in the way of ALLAAH is like a grain which grows seven ears, in every ear (there are) a hundred grains. ALLAAH increases for those whom he wills. ALLAAH is all embracing, all knowing.

Look! Justice demands that a person should be rewarded once for each grain he spends but it is the mercy of ALLAAH that he multiplies the reward of one grain to more than seven hundred. The grain is given by ALLAAH and the great rewards are also from His mercies.

اللهم انی اسئلك من فضلك و رحمتك

Sadaqah Jaariyah

انا نحن نحی الموت و نكتب ما قدموا و آثارهم و كل شئ احسینه فی امام مبین

Verily only we revive the dead and record what they send ahead and the trails they leave. We have meticulously recorded everything in the clear book.

Meaning those good and evil actions which he has sent forward and the effects of those good and evil actions which he has left behind for example, a book which he has written or knowledge which he has spread or a structure which he has built or a good action which he has initiated or a bad which he has innovated are all included in it.

The Hadith mentions: It is narrated from Hadhrat Abu Huraira that Rasulullaah has mentioned that when a person passes away, his actions are withheld from him except three: Sadaqah Jaariyah, knowledge which people are benefitting from and pious children who engage in dua for their parents. *(Sahih Muslim, pg 41, vol 2)*

It is also narrated from Hadhrat Abu Huraira that Rasulullaah mentioned that a mu'min does not receive any reward for his actions after his demise except for that knowledge which he has learnt then propagated, or a pious child whom he has left behind or the noble Quraan which he has left behind or a Masjid or a dwelling for the travelers which he had constructed or a well which he had dug or that wealth which he had given in charity when he was alive and in good health. *(Ibn Maajah, pg 22)*

It is narrated from Jareer that Rasulullaah mentioned that whoever initiates a good practice in Islaam, then for him is its reward and the reward of those who practice upon it after him, without decreasing anything from the reward of those who practise upon it. And whoever initiates an evil practise then upon him are its sin and the sin of those who practise upon it after him without reducing any sin from those who practise upon it. *(Sahih Muslim, pg 341, vol 2)*

Making Isaale Thawaab in the form of Sadaqah

عن عائشة رضى الله عنها ان رجلا اتى النبى صلى الله عليه وسلم فقال يا رسول الله ان امى افتلتت نفسها ولم توص واظنها لو تكلمت تصدقت افلها اجر ان تصدقت عنها؟ قال نعم

It is narrated from Ayesha that once a man came to Rasulullaah and said that his mother had suddenly passed away and she did not bequest anything and I think that if she had spoken then she would have given something in charity. Thus now if I give something in charity on her behalf then will its reward reach her? Rasulullaah said yes.
(Bukhari, pg 386, vol 1 – Muslim, pg 324, vol 1)

عن عبدالله بن عباس رضى الله عنهما ان سعد بن عبادة توفيت امه وهو غائب عنها فاتى النبى صلى الله عليه وسلم فقال يا رسول الله ان امى توفيت وانا غائب عنها فها ينفعها ان تصدقت عنها؟ قال نعم فقال انى اشهدك ان حائطى المخراف صدقه عنها

It is narrated from Abdullaah Bin Abbaas that Sa'ad bin Ubaadah's mother had passed away whilst he was on a journey. When he arrived, he came to Rasulullaah and said: "O Rasulullaah! My mother has passed away whilst I was on a journey, if I give some charity on her behalf will it benefit her?" Nabi replied: "yes." Sa'ad responded by saying "I make you witness that my orchard 'Mikhraaf' is given in charity on her behalf". *(Bukhari, pg 386, vol 1)*

عن ابى هريرة أن رجلا قال للنبى صلى الله عليه وسلم ان ابى مات وترك مالا ولم يوص فهل يكفى عنه ان اتصدق عنه؟ قال نعم

It is narrated from Abu Huraira that a person once said to Rasulullaah "indeed my father has passed away and he has left some wealth and he did not bequest anything. If I give something in charity on his behalf will it suffice?" Rasulullaah said: "yes". *(Muslim)*

عن سعد بن عبادة قال يا رسول الله ان ام سعد ماتت فاى الصدقة افضل؟ قال الماء فحفر بيرا وقال هذه لام سعد

It is narrated from Sa’ad Bin Ubaadah that he asked Rasulullaah □: “what is the best form of charity?” Rasulullaah □ replied “water”. So Sa’ad dug a well and said this is on behalf of Umme Sa’ad”. *(Musnad Ahmad)*

عن عبد الله بن عمر ان العاص بن وائل نذر فى الجاهلية ان ينحر مائة بدنة وان هشام بن العاص نحر خمسة وخمسين وان عمرو سأل النبى صلى الله عليه وسلم عن ذالك فقال اما ابوك فلو اقر بالتوحيد فصمت وتصدقت عنه نفعه ذالك

It is narrated from Abdullaah Bin Umar that Aas Bin Waa’il had taken a vow to slaughter one hundred camels in the days of ignorance. His son, Hishaam Bin Aas had slaughtered fifty five camels on his behalf. Amr asked Rasulullaah □ regarding it. Rasulullaah □ said “if your father had accepted Tawheed and you had fasted or given charity on his behalf then he would have benefitted from it.” *(Musnad Ahmad)*

It is proven from these authentic Ahadith that if charity is given on behalf of the deceased then its reward will reach the deceased. Rasulullaah □ had encouraged Hadhrat Sa’ad Z to give water in charity because of there being a shortage of water at the time. From this, it is known that whatever fulfills the necessities of most of the people in need, then it will reap the most reward and the more reward a person gets, the more reward he will send forward. That is why a person should consider whilst making Isaale Thawaab that the deceased should receive maximum amount of rewards.

Isaale Thawaab in the form of Hajj

عن ابن عباس رضى الله عنهما ان امرأة من جهينة جاءت الى النبى صلى الله عليه
و سلم فقالت ان امى نذرت ان تحج فلم تحج حتى ماتت، افاحج عنها؟ قال حجى
عنها- ارأيت لو كان على امك دين اكنت قضيته؟ اقضوا الله فالله احق بالقضاء

It is narrated from Hadhrat Abdullaah Bin Abbaas that a woman from the tribe of Juhainah came to Rasulullaah □ and asked “my mother had taken a vow to perform Hajj and she passed away before fulfilling that vow. Should I perform Hajj on her behalf?” Rasulullaah □ replied “perform Hajj on her behalf. Tell me if your mother had a debt upon her then would you have fulfilled it? Similarly pay the debt due to ALLAAH as ALLAAH has more right to the debts.” *(Sahih Bukhari, pg 250, vol 1)*

Isaale Thawaab in the form of recitation of the Quraan

عن عبد الرحمن بن العلاء بن اللجلاج عن ابيه قال قال ابى اللجلاج ابو خالد رضى الله عنه يا بنى اذا انا مت فالحد لى فاذا وضعتنى فى لحدى فقل بسم الله و على ملة رسول الله صلى الله عليه و سلم ثم سن على التراب سنا- ثم اقرأ عند رأسى بفاتحة البقرة و خاتمتها فانى سمعت رسول الله صلى الله عليه و سلم يقول ذالك

Abdur Rahmaan Bin Alaa Bin Lajlaaj narrates from his father, that his father said that my father, Lajlaaj Abu Khalid said “Oh my son! When I pass away, dig for me a grave. When you place me in my grave than read ‘Bismillaahi Alaa Millati Rasulillaah □’ then level the soil upon me thereafter read the beginning verses and the last verse of Surah Baqarah because indeed I have heard Rasulullaah □ reading it.” *(narrated by Tabraani in his Kabeer and the chain of narrators are authentic – Majma’-uz-Zawaaid, vol 3, pg 44)*

عن عبد الله بن عمر رضى الله عنه قال سمعت النبى صلى الله عليه و سلم يقول اذا مات احدكم فلا تحبسوه واسرعوا الى قبره واليقرأ عند رأسه بفاتحة البقرة و عند رجليه بخاتمة البقرة

Abdullaah Bin Umar mentions that he heard Rasulullaah saying "when someone from amongst you passes away then do not delay his Janaazah, take him quickly to his grave and read the beginning verses of Surah Baqarah at his head side and the last verse of Surah Baqarah by his feet." *(Baihaqi)*

Imaam Baihaqi mentions that this Hadith is Mauqoof (the chain of narrators is only till Ibne Umar), but I say that this 'Mauqoof' narration is like 'Marfoo'' (i.e. narrated from Nabi) and it has been the practice of the ummat to read the beginning verses of Surah Baqarah till 'Muflihoon' by the head and the last verse of Surah Baqarah by the feet of the grave.

اخرج الخلال فى الجامع عن الشعبى قال كانت الانصار اذا مات لهم الميت اختلفوا على قبره يقرون له القرآن

It is narrated from Imaam Sha'bi that when anyone from the Ansaar passed away then they would recite the Quraan by the grave of the deceased.

اخرج ابو محمد السمر قندى فى فضائل قل هو الله احد عن على رضى الله عنه مرفوعا: من مر على المقابر وقرا قل هو الله احد عشر مرة ثم وهب اجره للاموات اعطى من الاجر بعدد الاموات

It is narrated from Hadhrat Ali that Rasulullaah said "whosoever passes by a cemetery and recites 'Qul HuwALLAAHu Ahad' eleven times then conveys its rewards to the deceased; he will receive the same amount of rewards as the number of deceased in the cemetery."

عن ابى هريرة رضى الله عنه قال قال رسول الله صلى الله عليه و سلم من دخل المقابر ثم قرا فاتحة الكتاب و قل هو الله احد والهكم التكاثر ثم قال اللهم انى جعلت ثواب هذا ما قرأت لاهل المقابر من المؤمنين والمؤمنات كانوا شفعاء له الى الله تعالى

It is narrated from Hadhrat Abu Huraira that Rasulullaah mentioned "whosoever enters a cemetery then recites Surah Fatihah, Surah Ahad and Surah Takaathur, then says O ALLAAH, I convey the rewards of the Quraan which I recited to the mu'min males and mu'min females of this cemetery, they will intercede on his behalf".

عن انس رضى الله عنه ان رسول الله صلى الله عليه و سلم قال من دخل المقابر فقرأ سورة يسين خفف الله عنهم و كان له بعدد من فيها حسنات

It is narrated from Hadhrat Anas that Rasulullaah said "whosoever enters the cemetery and recites Surah Yaseen, ALLAAH lessens the punishments of the grave and the person who recites it will receive the same amount of rewards as the number of deceased".

Hammaad Makki narrates that one night I went to visit a cemetery in Makkah. I put my head on one grave and fell asleep. I dreamt that the people of the graves are sitting in a group. I asked them "is it already the day of judgement?" They replied: "no, one brother read Surah 'Qul HuwALLAAHu Ahad' and conveyed its rewards unto us. It has already been one year and we are still distributing its rewards." This narration was mentioned by Imaam Suyuti in Sharah-us-Sudoor.

Allaamah Neemwi mentions that even if these narrations have some weakness in them but collectively it proves that there is a place for it in Shari'ah.

Isaale Thawaab in the form of Qurbaani

Imaam Abu Dawood has opened a chapter in his famous Abu Dawood Shareef on *Pg 385 vol 2*, 'The chapter on making qurbaani on behalf of the deceased' and in this he mentions a narration on the authority of Ali that he would always slaughter two goats for qurbaani after the demise of Rasulullaah . When asked about this Ali said: "Rasulullaah had bequest me to make qurbaani on his behalf".

Now this is something to think about that if the Rasool of ALLAAH has the desire for the reward of qurbaani to reach him then his followers are more in need of it. Thus if ALLAAH has given someone the ability then he should do qurbaani on behalf of the deceased. They will also receive the reward in lieu of every hair on the animal's body.

The desire to understand the Noble Quraan

After listening to all of this the Professor exclaimed "I had a great desire to read the meaning of the Noble Quraan, but after listening to all of this I have become scared, because the meaning that I had understood of an aayat was in reality against the meaning of another aayat. It was also against the Ahadith of Rasulullaah and the teachings of the Ahlus Sunnah Wal Jamaa'ah. Now because of this fear I have become despondent that I will never be able to understand the Noble Quraan". I said to him "there is no need to become despondent, however to have fear of becoming opinionated in Deeni matters is a great bounty of ALLAAH .

You should certainly take benefit from the Noble Quraan, but to benefit from the book of law properly you need to understand it from those who are experts in the field of law and

to benefit from the book of medicine properly you need to understand it form an expert doctor. Similarly for one to have the desire to understand the Noble Quraan is very great indeed, but to understand it properly you should buy the Tafseer *'Ma'ariful Quraan'* of Mufti Shafi and go to an upright aalim for lessons. If someone ever quotes an aayat of the Quraan to you to prove something you should at once resort to *'Ma'ariful Quraan'* to check its commentary. If it is not clear to you then ask an aalim regarding its meaning. Through this (if ALLAAH Wishes) your desire to understand the Noble Quraan will be fulfilled and you will be saved from having your own opinions and the misguidance of others".

Hence, to show him an example, I read out to him the Tafseer of those same aayat which I stated earlier and he became extremely delighted. He promised that he will never depend upon his own deficient opinions and research in Deeni matters or the deficient opinions of others. I said to him "then (if ALLAAH Wishes) you will be saved from all the confusion which has surrounded you because of these deficient opinions and research".

To have a connection with the pious

I said to him "just as it is necessary to make Taqleed of the predecessors in masaa'il to stay firm on Deen, similarly it is even a greater need to take allegiance and stay in the company of the pious". He said "I find myself in the same confusion in this too; some say that a certain saint is good whilst others say that another is better. Who should a person turn to?" I said to him "the same principle applies here, that towards whom pious Ulama and respected Muftis turn, you should regard taking allegiance to that saint and staying in his company is a blessing and you should also humbly present yourself in his company. By having love and showing devotion and respect towards him and being obedient in his ways of reformation, a handful of dirt

can turn into gold. A person will soon become firm and steadfast in his beliefs and actions as if it was the effect of alchemy. This can only be achieved by staying in their company and having a connection with them. Those in this field have even said:

To spend a little time in the company of the Awliya
Is better than a hundred years of obedience without pride

Without straightening these pious saints' shoes, it is practically impossible to reform ones' self". The Professor started saying "I have been so negligent in this regard till today." I said to him "do you have a choice to remove this negligence?" He replied "yes! I do have the choice." I said "act upon this choice or else this negligence changes into destruction then instead of having devotion for the pious the heart will be filled with destruction and if ALLAAH forbid, he does not recover from this condition then this destruction will turn into hatred and if even now this heart is not cured then this hatred turns into enmity and it is mentioned in a Hadith Qudsi من عادى لى وليا فقد اذنته بالحرب that whosoever has enmity for the pious then indeed I wage war against him. *(Bukhari)*

Once a person reaches this stage, he becomes despondent of attaining reformation that is why one should pay attention to this. In the famous Hadith which is known as Hadith-e-Jibraeel, the three main branches of Deen are mentioned: Imaaniyaat, Islaamiyaat (i.e. Aqaaid and A'maal) and Ihsaaniyaat. Hakeemul Ummat Hadhrat Moulana Ashraf Ali Thanwi has gathered these three branches in his Beheshti Zewar. It is necessary for you to read it and stay in the company of the pious."

Obligatory and Optional

Worship in Islaam has been divided into two parts: Faraa'idh (obligatory) and Nawaafil (optional). If ALLAAH had left it upon his servants to make as much worship as they want then there would have been a majority of those who might never worship and if ALLAAH had only appointed few rakaats of salaah then there would have been so many pious people who would have longed that if only ALLAAH had given us permission to worship Him more. That is why there are some worships in Islaam which has been made obligatory that all work should be left aside to fulfill this obligation and if someone wishes to attain more reward and closeness to ALLAAH then he can do so by performing optional acts of worship as much as he desires. The more sugar a person adds the sweeter it will become. However, the nature of Islaam is that it is necessary to have a congregation and announcement in obligatory acts of worship and it is desirable to have individuality and quietness in optional acts.

For example, emphasis has been given on performing obligatory salaah with Adhaan and Iqaamah in congregation but if one performs his optional and sunnat salaah at home then this will be more preferable, however, if someone begins to pray the sunnats after Zuhr in congregation then certainly those who are aware of the injunctions of Islaam will regard this as an innovation and label this act as impermissible.

Similarly, one form of Isaale Thawaab is Fardhe Kifaayah (everyone will be absolved if a few from the community carries out this act) and that is Janaazah salaah. This is performed in congregation. After that one may keep on making Isaale Thawaab his entire life but it will be against Shari'ah to make it in congregation and by notification like it is against Shari'ah to perform sunnat and optional salaah in congregation.

Now to make Isaale Thawaab after Janaazah salaah upon one's parents will be regarded as optional. To appoint a day or to gather everyone by making an announcement so that it may be in congregation is against the nature of Shari'ah and this will be regarded as an innovation especially according to the Ahnaaf. It is necessary for one to stay away from innovations as this is more severe compared to other sins because the sins of stealing etc is recognised as a sin. That is why to repent from it is easier that one's heart reprimands him and the public also has an eye on him, but the sin of innovation is in the form of a good deed and it is not recognisable. It adorns itself in the form of the love of Rasulullaah □ or the love of Awliya ALLAAH or sympathy for the deceased.

That is why those who are neglectful of the shar'ee injunctions of Deen do not regard it as a sin but rather they regard it as a good deed. Thus, if he regards it as a good deed, he will not dislike what he is doing. Similarly those who are ignorant will also understand this innovation to be a good deed that is why this sin tends to spread and as innovations creep into our society, the light of sunnat becomes dimmer. Thus, it is necessary to keep away from these innovations whilst making Isaale Thawaab.

Another thing to be aware of is that when making Isaale Thawaab, if a person does it from his own wealth then it is alright. However if he makes Isaale Thawaab from the estate of the deceased before distributing it, then it will be necessary for the inheritors to agree to this. There should be no minor from amongst the inheritors nor should anyone be absent or else instead of attaining reward one will be sinful. That is why first the estate of the deceased should be distributed. Thereafter Isaale Thawaab should be made from one's own share of the wealth.

Conclusion:

Nobody from amongst the Ahle Sunnah Wal Jamaa’ah negates Isaale Thawaab entirely. The innovators like the Mu’tazila sect reject Isaale Thawaab and from amongst the Ahle Sunnah Wal Jamaa’ah, the Ahnaaf say that Isaale Thawaab is permissible and correct whether a good deed is carried out physically or financially.

Sheikh Ibn-ul-Humaam narrates from Imaam Abu Hafs Kabeer that Anas asked Rasulullaah : “O Rasulullaah, the charity that we give and the Hajj that we perform and the duas that we make on behalf of the deceased, does its rewards reach them?” Nabi said: “yes! Its reward does reach them and they become very happy just as when someone gives you a gift and you become happy.”

Thereafter Ibn-ul-Humaam narrates a few more Ahadith and mentions “these narrations that I have mentioned and those that I have left out due to the fear of it becoming lengthy, the common factor in these Ahadith which has reached the status of Tawaatur (succession) is that **any good deed that a person does and sends the reward over to the deceased, then the deceased will receive its benefit”**.

May ALLAAH grant us the ability to do good deeds and may ALLAAH also grant us the ability to continue making Isaale Thawaab for the deceased. Ameen.

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